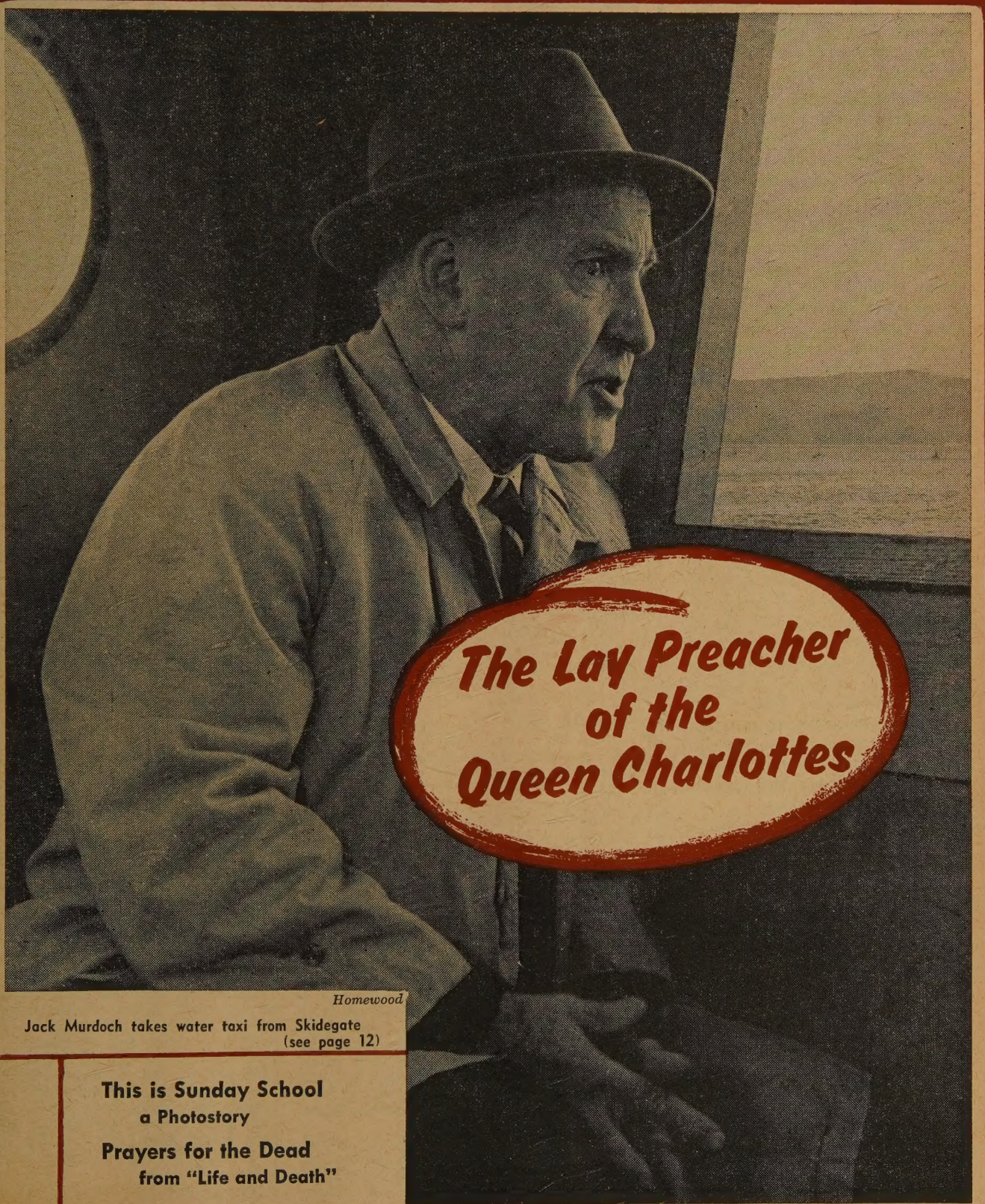
THE UNITED CHURCH

JANUARY 15, 1960

OBSERVER



The Lay Preacher of the Queen Charlottes

Homewood

Jack Murdoch takes water taxi from Skidegate
(see page 12)

This is Sunday School
a Photostory

Prayers for the Dead
from "Life and Death"

Post-Christmas Mail and The Observer's EFP

BELATED Christmas cards and delayed correspondence poured into THE OBSERVER offices on the Monday following the Christmas week-end. And in among it all were four big lists of new subscribers under the Every Family Plan.

With our next issue, 241 families on the Inwood (Ont.) pastoral charge and 105 families in Herschel, Sask., will join the growing number of United Church people reading THE OBSERVER.

The current issue is going to 92 new EFP families in Pierceland, Sask., and 98 new EFP subscribers on the Onslow - Belmont (N.S.) pastoral charge. Over 850 families on a half-dozen pastoral charges across the country started new subscriptions on January 1 through their churches enrolling in the EFP.

It was eight years ago the first church enrolled 80 families in the brand new Every Family Plan. Since then, 2,033 other congregations have enrolled their families, and OBSERVER circulation has grown from 48,000 to 265,000.

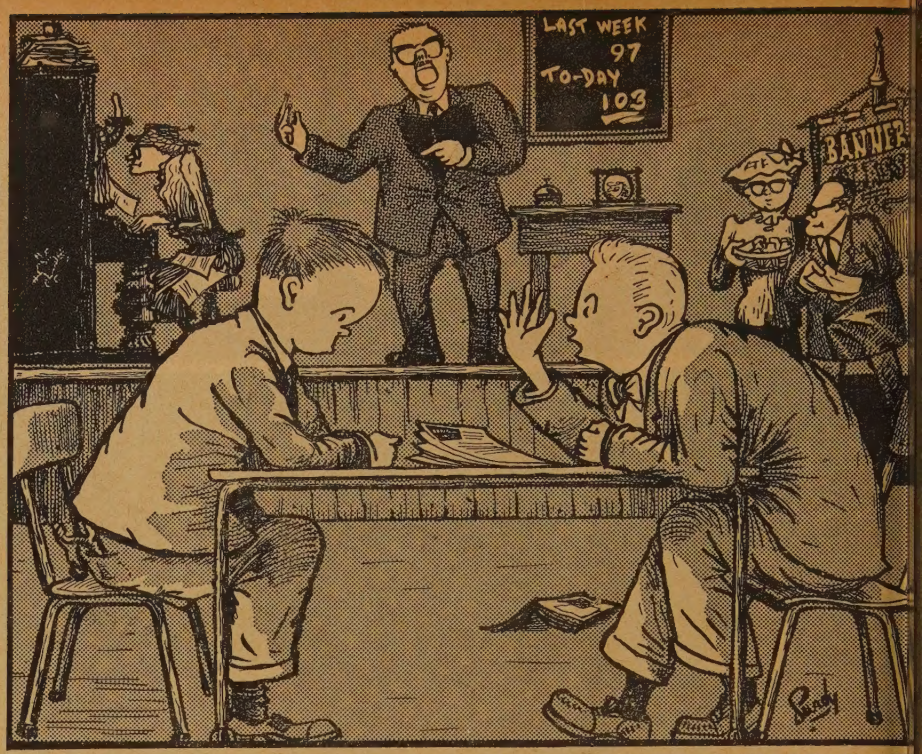
When time for renewal comes, THE OBSERVER circulation office sends out one notice to the local church and one letter comes back with the list of those for whom the local church subscribes. The magazines are mailed to individual addresses. This, of course, saves a great deal of time and money. Normally, up to a half-dozen notices might have to be mailed to each subscriber urging renewal. This helps make it possible to provide the magazine at half price.

If your congregation is not yet enrolled, why not consider it at your annual meeting and try the EFP for one year. In most congregations, the benefits are so obvious after the first year that committees of stewards budget it as a congregational investment.

All you have to do is enroll 75% of your active families at $1 each.

* * * * * *

For literature and enrolment forms write: Business Manager, The United Church Observer, 299 Queen St. W., Toronto 2 B, Ont.



"I don't get much out of Sunday school either, but it seems to keep the big folks happy!"

Letters

Heresy Corrected

Dear Sir: In the December 1, 1959, edition of the **Union** Church **Observer** you say: "We have sought advice on this point from Principal George Johnston of **Union** Theological College, Montreal."

The members and executive of this theological college feel that a great injustice has been done by the official organ of the **Union** Church of Canada in so naming this old and well established institution. . . It is our desire that this heretical error be corrected immediately in print.

OUR MOTTO: "United we stand—Union we fall."

Montreal, Que. — Students of the United Theological College.

Sing All of It

Dear Sir: I must say I was very disappointed at the answer given to the question of children retiring during a hymn. To my mind, the solution is not for the congregation to sing most of the children's hymn while the children retire, but for the children to sing all of it, then they can retire, while the organist plays a few bars of music. This is the way it is done in some churches and works perfectly. . .

Victoria, B.C. — Donald H. Gray.

Epitaph

Dear Sir: Here lies the body of a mimeographed Christmas letter.

It was a tender little thing, speaking of a love that came down at Christmas. A love, born again and again in the lives and deeds of many of our brethren of the cloth and parishioners. A love that draws us to make at least one human contact through the year with these folk, in the only way that, at least for us, is humanly possible. A mimeographed letter.

But, beaten by "Jack Froth," who caused it to wilt and hang its head in shame, and bruised by J. A. Davidson, who battered its sentimentality, it returned to the untheological, and allegedly sterile soil from whe it sprang.

However, we do think, that **The Obser** having been a party to this untimely dem should in all justice, print a note for "friends in Canada and the world," to effect that, shorn of all sentimentality truthfully speaking, the Dave Conly five alive. And kicking.

Winnipeg, Man. — Mrs. D. Co

Dear Sir: . . . I think the letter re mim graphed Christmas greetings was particul unfunny and most particularly un-Christ

Surely if the writer does not approve them he could have made his point du the summer. . .

I imagine many worthy people, who h sent such letters, are embarrassed by publication of this letter.

Your writer objects to them because contents are so full of sunshine, clear sail success, happiness and progress. Surely realizes that anyone can write letters ful gloom, rough weather, failure, sadness regress.

Moncton, N.B. — Luther Sm

Wine at the Wedding

Dear Sir: With regard to the discus on the wine at the wedding at Cana: late Dr. S. M. Isaacs, for many years ed of **The Jewish Messenger,** wrote: "The J did not in their feasts for sacred purpo including the marriage feast, use any k of fermented drinks. Fermentation is them a symbol of corruption, as in na itself it is decay and rottenness." Thi confirmed by the historical fact that a gathering of Jewish Rabbis held at Ben Zakkai School of Rabbinical Studie Jamnia, four miles from Joppa, about year A.D. 125, the prohibition was lif That action historically was the begin of the split between Orthodox and Lib Jews.

Kamloops, B.C. — (Rev.) C. H. John

What do most organ-buying committees really want?

"What considerations are foremost in selecting a church organ?" This is the question which Baldwin asked across the nation. Back came the virtually unanimous reply—"TONE!" Church committees want to know how the organ basically sounds and what variety of sounds it can produce.

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Send me FREE BOOK "Questions and Answers" about Baldwin Organs.

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Where Do You Fit In?

PERSONNEL BUDGET FOR 1960

THESE ARE THE MINIMUM REQUIREMENTS

● WOMEN WORKERS

30 DEACONESSES AND CHRISTIAN EDUCATION WORKERS FOR LOCAL CONGREGATIONS
12 TRAINED TEACHERS FOR OVERSEAS SERVICE
3 WOMEN DOCTORS
12 NURSES FOR HOME AND OVERSEAS SERVICE
6 SOCIAL SERVICE WORKERS
1 PHYSIOTHERAPIST
1 LAB TECHNICIAN (X-RAY)
3 CHRISTIAN EDUCATION WORKERS (OVERSEAS)
3 EVANGELISTIC MISSIONARIES (OVERSEAS)
PLUS INSTITUTIONAL WORKERS IN SEVERAL CATEGORIES

● THE BOARD OF HOME MISSIONS

50 VOLUNTEERS FOR INDIAN WORK
12 FOR MEDICAL WORK
19 FOR DOWNTOWN AND INSTITUTIONAL WORK
6 FOR FRONTIER SERVICE
2 FOR MARINE MISSIONS

● THE BOARD OF OVERSEAS MISSIONS

7 MINISTERS (VARIOUS FIELDS)
3 DOCTORS (ANGOLA, INDIA, KOREA)
1 QUALIFIED AGRICULTURALIST (KOREA)
1 SOCIAL WORKER (ANGOLA)
1 UNIVERSITY TEACHER (JAPAN)
1 TEACHER OF ENGLISH (SPECIALIST FOR KOREA)

● THE BOARD OF EVANGELISM AND SOCIAL SERVICE

SPECIFIC NEEDS IN INSTITUTIONS UNDER THE CARE OF THIS BOARD VARY FROM YEAR TO YEAR BUT THERE ARE FREQUENT VACANCIES FOR NURSES, SUPERINTENDENTS, ASSISTANTS, DIETITIANS, SOCIAL WORKERS, HOUSEKEEPERS AND COOKS.

And in addition . . . **WE NEED 200 NEW CANDIDATES FOR THE MINISTRY OF THE WORD AND SACRAMENTS**

How many of these will your church fill in 1960?

Applications should be addressed to the Inter Board Committee on Recruiting for Church Vocations

85 St. Clair Avenue East, Toronto 7, Ont.

THE UNITED CHURCH
OBSERVER

JANUARY 15, 1960

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The Atomic Mushroom

The Nuclear Dilemma
WHAT SHOULD CANADA DO?

B.C.'s Drinkingest Town
By THOMAS SAUNDERS

Observations

WHEN THE BEARDED RUSSIAN churchmen visited us four years ago, they were impressed—but quite confused—by our spacious Sunday school rooms. They wanted to know what they were for. So we asked them how they taught their youngsters. "Why, the parents teach them at home," Archbishop Boris explained. For in Russia, as in most of the Christian world, the Sunday church school is an unknown thing.

IN NORTH AMERICA, however, the Sunday school is almost as important as the church service for many Protestants. In recent years it has been receiving a great deal of criticism, and dismissed as the "most wasted hour of the week." As Managing Editor Homewood scouted about with his camera last month, and S.S. Publications Editor Peter Gordon White opened his files, there was no escaping the impression that the S.S. is an increasingly vital thing in the Canadian church.

ONE OF THE PROBLEMS these years for Mr. White and his staff is to keep the 26 S.S. publications, story papers and helps, steadily flowing to 800,000 subscribers, while building a completely new curriculum for United Church schools. The lowest circulation is 2,000 copies of the Adult Teacher and highest is the Primary Bible lesson with 100,000 copies. Another problem: in their search for varied materials some schools have cut their youngsters off from Canadian publications in order to buy American. See the results of our little survey on page 8.

THOSE TEACHERS—over 50,000 of them—are a dedicated lot. Nearly half have been teaching for five years or more; 65% have a high-school education or better, and 44% have taken leadership training courses. Six out of ten teachers are over 30. Two Sunday schools out of three are small, with an enrollment of 40 or fewer.

* * * * *

● THE BOOK REVIEW section this issue carries a major piece by Dr. C. E. Silcox. He reviews three books on education, including Professor C. B. Sissons' newly-published *"Church and State in Canadian Education."* We thought these reviews would be of particular interest to those who have been following the controversy in Ontario, or have had special interest in the studies being made across the country.

PROFESSOR SISSONS, by the way, doesn't spend all his time writing books, as readers of our cover story at the time *"My Dearest Sophie"* was published, may remember. Since then he has been looking after his farm and apple orchards, and spending some of his holidays at his old sport of climbing mountains. The author of the great biography of Egerton Ryerson is 80 years old.

* * * * *

● A HUNDRED MILES from Montreal along good highways through the lovely, rolling hills of the Eastern Townships brings a motorist to the fine border-towns of Stanstead and Rock Island. There the United Church people, who live on both sides of the border, have a fine how-do-you-do with customs officials at turkey supper and rummage sale times. Nearby is the United Church's Stanstead residential school.

ONE BRIGHT AUTUMN DAY we watched the season's last football game at Stanstead. Principal Walter K. Molson then took us proudly through some of the fine new buildings of the old college. For 130 years Stanstead was co-educational; now it is a boy's college. It is cheaper to operate than a co-educational institution, and private schools have their financial problems these times. Fees for the boys are about $1,400 per annum, for tuition, board and room.

STANSTEAD has had a long and varied history from the days of its foundation as a small Protestant school in 1818. It is believed to be the second oldest private school in Canada. Many of its early records have been lost, including the names of the headmasters from 1818 to 1846. It became a seminary in 1829, and in 1865 set out to raise money for the erection of new buildings. At that time it came under the Methodist Conference, and in 1872 the cornerstone of the new Stanstead was laid. Principal Molson has ambitious plans for its future. ●

Vengeance Is God's

THE abolition of capital punishment is just one of the reforms needed in Canada's costly and dated penal system.

Our whole basic attitude to retribution and punishment needs to be changed from a Mosaic "eye for an eye" to a Christian view. At the present time punishment is a substitute for diagnosis and treatment. The result: many offenders come out of prison worse than they went in. And psychopathic criminals who should never be loosed on society get punished and are set free.

Mr. Gerald Wright, chief inspector of reform institutions for Ontario, is one of the enlightened students in this field who has been advising the United Church's committee set up to study this subject.

He says: "The traditional process of trial, conviction and punishment is archaic and no longer compatible with enlightened Christian and sociological thinking. We do not suggest that trial to protect the innocent should be abandoned, but it is our conviction that a sentence can no longer be regarded as a substitute for diagnosis. We contend that as most serious offences are symptomatic of social or psychological aberrations, the treatment of the offender should be determined by a diagnostic investigation which should be an integral part of the treatment process, commencing before trial and ending with the ultimate emancipation of the offender from his criminality. . . . We believe that parole should only be utilized as a form of treatment whilst at large and not as a remission or as a reward for good behaviour."

This is strong, intelligent Christian stuff. It is the sort of thing being said by many of the specialists in this field. It is unfortunate that most of our elected representatives are away behind.

To follow this advice would mean that instead of making "punishment" fit the crime, we would aim treatment at the redemption of the individual and the protection of society.

It would mean that a homicidal psychopath with superior intelligence, like the late Red Ryan, would still be in prison, and that he would remain there for his natural life. But it would also mean that other offenders whose sickness could be diagnosed and treated, would be restored to society, not when they had "paid the price" but when they would be safe, and when both they and society would be better off having them out of prison and at work.

Most of our prisons and jails should become institutes for social deviates, where serious offenders may be helped, not worsened. Our old-fashioned vengeful system is morally wrong. Also it is costing us too much in brutalizing society; in maintenance of expensive jails which are training grounds for further crime; and in a high recidivist rate.

SUMMER IN B.C.

UNION COLLEGE, Vancouver, has announced a n six-weeks' summer course in graduate studies towa postgraduate degrees. It has been doing good work short summer courses each year, but this is a much m ambitious programme. No doubt it will attract minist from right across the west as well as from the northweste U.S.A.

This is the sort of thing Canadians need. Minist wishing to take summer courses have had to go to U.S.A. While a three weeks' or six weeks' course this type will be no picnic Principal W. S. Taylor assu THE OBSERVER, we know of no lovelier place to spen summer than on the U.B.C. campus.

TRAVELLING FATHERS

THE OBSERVER has never quite shared the conce expressed frequently by some churchmen for families of working mothers. We've seen too many w brought up children in homes where mother had a j We've never taken issue though, for we suspected it wo be just our undocumented opinion against others as c cerned as we are for the welfare of the home.

Now it's out. A conference of social workers in E land has come to the conclusion that it's not work mothers but travelling fathers who undermine the mor of little children. Mothers, nine welfare experts say, m go to work without adverse effects on junior. But wh fathers who may be travelling salesmen, itinerant prea ers, church secretaries, editors, politicians or professio athletes are gone for days or weeks, or even do a lot overtime, then the children suffer. Mother can take a j but when she has to act as mother and father at ho it's too much.

At the National Council (USA) of Family Relatio it was reported that: "three studies indicate that mothe working is neither good nor bad in itself for her child and family."

Another expert, Dr. Alice Stewart, in an article "work during pregnancy," reports that she has found evidence to suggest that working is harmful.

But a Canadian, Dr. J. W. Willard of National Hea and Welfare says: "Very little research has been done the relationship between the employment of mothers w dependent children and maternal health, delinquency a maladjustment. It would be difficult to come to va conclusions."

We would suggest that most of us have been endow with enough common sense to see certain obvious thin But we doubt that any of us, preachers, presbyteries, church boards, have enough information on this subj to condemn in sermon or resolution mothers who wo or to say categorically that it contributes to juven delinquency, or undermines society.

What the experts do say is that Dad should spend much time at home as possible.

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n Editorial Criticism

THE REFUGEE MUDDLE

HURCH officials responsible for deal-
ing with immigrants and refugees have
been a frustrated lot since the begin-
g of World Refugee Year.
They say that in long years of dealing
h Federal Government officials they have
er experienced such indecision and con-
ion as they have found in recent months
the Department of Citizenship and
migration.
Father C. J. Mulvihill, who deals with
ugees for the Roman Catholic Church,
s: "The co-operation of regional officials
without reproach. It's at top-level we
't get the answers."
Dr. John Leng, in charge of immigration
The United Church of Canada, says:
he Department of Citizenship and Immi-
tion has been lethargic and lacking in
ion as far as Canada's role in World
fugee Year is concerned. Mrs. Fairclough
s been dilatory in giving a decision."
Another church official told us: "We get
s of platitudes from Ottawa but no clear-
direction."

The Year Half Over

For many weeks we have asked officials
the Canadian Council of Churches what
can tell communities and congregations
o want to support refugee families, but
y could not help us because they hadn't
answers out of Ottawa. After almost
months they seem now to be getting
mewhere. But Refugee Year is half over.
One official says, "The kindest inter-
etation is to say there are great areas
misunderstanding between the church
ncies and the Department of Immigra-
n."
We suspect leaders were waiting too
tiently for public opinion to get ahead
them.
The same sort of confusion between
deral and Provincial governments seems
exist, also. The Honourable Ellen Fair-
ugh said recently: "Canada should take
many handicapped refugees as the prov-
es are ready to accept." Premier Frost
plied that the province had nothing to do
th determining the number to come here,
t that Ontario was prepared to take in all
tubercular refugees apportioned to it.
one of her comments, he said: "I don't
ow what she is talking about." Premier
C. Douglas of Saskatchewan was reported
saying, "It's a queer way to run govern-
nt business."

Many are fearful that the government thinks it has done enough in admitting one hundred TB families. If that is all they intend to do it will be a sorry record. The very least Ottawa can do is cut red tape and give clear-cut directions so the rest of the country can help the helpless to a new life.

Urged To Stir Opinion

Over six months ago, at the beginning of WRY we discussed Canada's tentative plans with the minister. There was severe criticism of Ottawa at the time and Mrs. Fairclough urged us to do what we could through the religious press and churches to stir up public opinion in favour of admission of refugees.

Since then we have tried to promote the cause; praised Ottawa for a good beginning; withheld criticism; reported Mr. Green's comment to us: "The hundred TB families I suggested was just a beginning. The more families we can help the better. The government is committed up to the hilt on this." He, too, urged that we do anything possible to stir up public opinion.

The churches are responding well to refugee appeals. The Roman Catholics have initiated a plan to adopt one family for each parish. That's three thousand parishes. Jews, Unitarians and almost all Christian churches are co-operating. And they are organized with other volunteer agencies through the Canadian Committee for World Refugee Year.

The United Church's 6,000 congregations took special offerings at Christmas, and the church's budget includes increased contributions for 1960. A special office has been set up and a man appointed to head up the programme.

Just as we go to press we have word from the Canadian Council of Churches that provision will be made for congregations to "sponsor" families where age, health, occupation, etc., are all within immigration requirements.

But if hard-core people are to be brought in, that is, families with an aged relative, a man with a hand off, TB or some other handicap, then communities or "sponsoring" groups will have to guarantee "continuing care."

What's It Mean?

There has been a hold-up of many weeks trying to get an interpretation of "continuing care." Mrs. Fairclough's secretary assures us that the agencies will soon have a booklet explaining it and other things. It means if a sick, handicapped, aged, or untrained family is brought in under church or other sponsorship, the sponsor must agree to give continuous care in case they need it, until they become eligible for local or municipal welfare. The period of waiting for eligibility may vary from one part of Canada to another.

Dr. Leng says:

"The first six months of WRY have gone. What is to happen in the next six months? The Federal Government should announce a bold programme if the plight of the refugee is to be solved. Why not admit refugee families with more than one member with tuberculosis—and the majority not necessarily mild cases? Refugees suffering from other ailments should be admitted. The blind, those maimed in war, those with physical and other handicaps must certainly have a claim on our generosity.

"The sponsorship of refugees should be encouraged, and the increasing number who have said they want to sponsor a refugee family, should have their offers taken up by the Department of Citizenship and Immigration without delay. Canada has a responsibility to admit a much larger proportion of so-called 'hard-core' refugees than she has in the past. We cannot leave them entirely to other countries, but must assume our share in lessening the burdens of these needy people.

"We hear announcements of continued economic expansion. It will be to our shame and discredit if we swing blithely into 1960 with the promise of greater economic prosperity for ourselves and fail the refugee."

Canada - First Policy

What we fear is that Ottawa is continuing its conservative immigration policy in the face of the refugee plight.

Some time ago Mrs. Fairclough explained this policy to the United Church after General Council had urged relaxation.

She said: "Immigrants from Japan, Korea, Haiti, and the West Indies are so different in culture, language, methods of work, etc., that their settlement in Canada would be difficult if not impossible." She added: "It is the policy of the Government to select would-be immigrants with backgrounds and capabilities similar to those

(*Continued on page 30*)

What can you expect

If You Take

You can expect some practical demands on the promise you made when your children were baptized: to bring them up "in the knowledge and love of God." Parents learn plenty, too, when they start helping with the homework.

Expect interruptions—"what does this mean, dad?" And don't expect to know all the answers. Sunday school stimulates a child's eagerness to understand God's world.

And you can expect to learn something from the papers children bring home from Sunday school. Many families subscribe to a monthly magazine for parents, The Christian Home.

THERE'S a story going 'round about the youngster in chu who watched the offering plate coming along. "Don't p for me, dad," he whispered, "I'm under five."

Actually, dad is paying rather well to have Johnny grow in the church. Within a year, local congregations have sp $12,096,485 on new buildings, enlarged sanctuaries, and m Christian education facilities. For teaching materials alone t paid $711,370, for other supplies $657,942.

Dad does a lot more than pay bills, however. His leis time is invaded by his own youngsters, and by the church. and mother are expected to take an interest.

This kind of involvement often amazes overseas visit Sunday school is a distinguishing mark in North American chu life, but not so for most of Christendom. Those who see it the first time are impressed. But they are not always convin about the value of what's going on. "How far the boom genuinely Christian in its theological content, its use of Bible, and its understanding of the place of the church in world is not easy to judge," reports the *London Observer*.

By PETER GORDON WHITE

Prayers at the table will become important for children and adults a And the youngsters won't make exceptions for guests or restaura

Your Youngster to Sunday School?

The implied criticism is well aimed. Sunday school may be known in some parts of the world, but here in Canada it is a fairly reliable barometer of the state of the local congregation. Most United Church clergy take an active interest in the Sunday school, and in Christian education generally. Presbyteries debate what should be taught. General Council authorizes the curriculum.

It all adds up to a conviction that the ministry of word and sacrament, within a worshipping fellowship, includes teaching. In a non-liturgical tradition, in a country where religion in schools is restricted, in a society where religious instruction at home may be neglected, the church school becomes important.

In the local Sunday school class, conditions vary widely. The personal faith and ability of the teacher outweighs every other consideration. Fortunately, most teachers are concerned about content and doctrine and effective method. Instinctively they know that teaching is more than talk, and learning more than listening.

Every mother and father has a right to ask what they can expect when they bring Johnny to the church school. Answers may turn out to be somewhat unexpected! Here's what a photographic survey found in some United Church congregations.

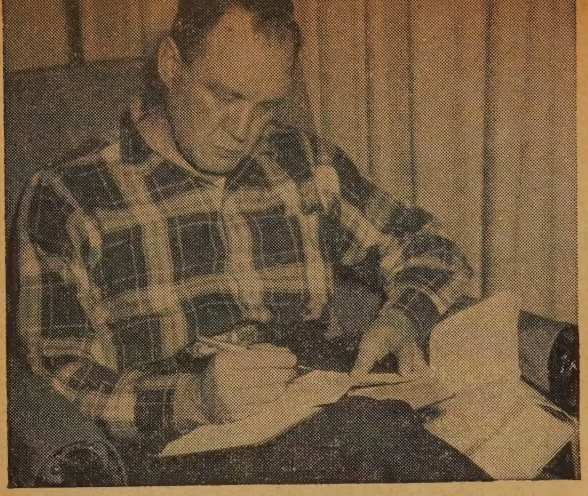
You may even be asked to teach a class some day. You'll feel nervous about it, but the church will back you up with plenty of help. Ministers have an important role in teacher training.

Photos by E. L. HOMEWOOD

Continued next page

You can look forward to active church involvement with your children. Sunday school is more correctly called "Sunday church school." It is the responsibility of the Session, which appoints the representative Christian Education Committee.

You can expect to find small groups of people who want to know more about the Christian faith. Over 16,000 adults study quarterly Bible courses. Others meet for short study periods during Lent. Incidentally, the layman leading this discussion group was a Rhodes scholar.



The teacher should spend one evening a week getting ready for the Sunday session. He will use a teacher's guide provided by the church, the Bible and reference books. The church also provides booklets and papers for children and parents (785,000 pieces a year).

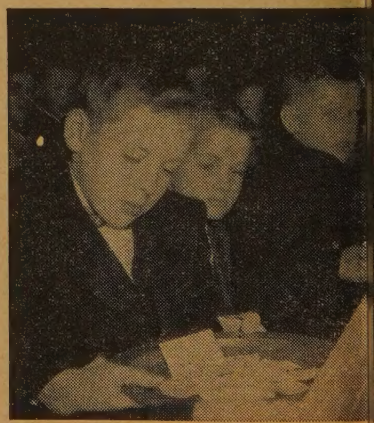
what can you exp

Top—Expect to find some of the finest people in your community teaching your children. Approximately one in ten adult church members is active in Sunday school. Average age of teachers is 40.

Centre—The teacher takes training with other teachers, perhaps in regular workers' conferences. Week-end leadership schools help him. Sometimes he spends part of his vacation at a church camp, or he may get help by correspondence.

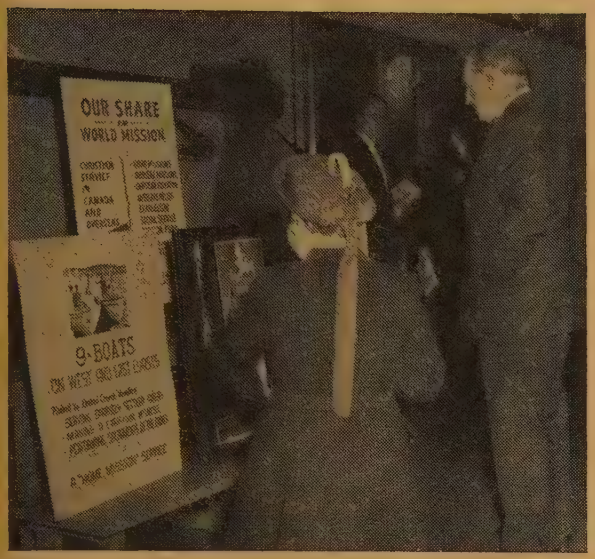
Bottom—Teenagers get preliminary teacher training by assisting adult leaders with pre-schoolers and beginners. Teachers of small children have a tough job interpreting Christianity; example means more than words.

You can expect your teenagers to question the teachers on Christian belief. "What has the Christian faith to say about world conditions, about the space age?" They will expect straight answers.



Your children will learn something of stewardship by using duplex envelopes. Many schools have adopted this method. Giving has its proper setting in worship.

you take your youngster to Sunday school?



You can expect new and disturbing ideas. This Sunday school emphasizes the global mission of the church. How will a youngster respond? With money? With a life?

You can expect to see additions on existing churches, and new churches being built (about four a week). Sunday school attendance, now at 731,000, may reach the million mark in the 60's.

Small Sunday schools, of under 50 children, in rural churches like this one, outnumber large schools three to one. But the bulk of Sunday school population is enrolled in the larger schools.

u can expect: that your children will be guided by the Holy Spirit—
real Teacher—into the truth of God in Jesus Christ; that your boys
d girls will be confirmed in the vows you made in their behalf when
y were baptized; that they will enter into full communion, and "in
things seek earnestly the peace and welfare of the Church of God."

You can expect that your children, in turn, will bring your grandchildren to be baptized, and that they, too, will promise "to bring up their children in the knowledge and love of God, to the end that in all things they may grow up into union with Christ." The Sunday school is one of the ways the church helps parents keep that solemn baptismal vow. ●

Building caskets – teaching art – counselling loggers, fishermen and Haida Indians – preaching the gospel – it's all part of Jack Murdoch's work as

Lay Preacher of the Queen Charlottes

Story and photos by E. L. HOMEWOOD

IT was a chilly, damp October Saturday night. Twenty people filled the three rows of hard, wooden chairs in the old schoolhouse at Queen Charlotte City. They represented almost 10% of the population of the far-western community, an hour's plane trip across the straits from Prince Rupert on British Columbia's northwest coast.

Some months earlier their minister had started to teach art to some of them. The programme had expanded to other crafts, and a co-ordinating organization was needed.

So came into being the Queen Charlotte Community Centre. And the people's choice to head the group was John D. Murdoch, the United Church layman ministering to the native and white people of the sprawling Queen Charlotte Islands.

Started with hastinotes

It all started back in the spring of 1957, when Viola Day, principal of the Indian day school at Skidegate Mission, and a United Church deaconess, told Mr. Murdoch about some correspondence cards she had seen at another Indian village. The artist-minister went to work on some sketches, and produced four scenes from around the mission house. He dug into his bank account for $700 and sent them off to Toronto for processing and printing. By fall the young women's group at Skidegate Mission had 1,000 boxes of *hastinotes* to sell.

"The native women were amazed, and pleased, that people from Toronto, Montreal, and Vancouver would want to buy the cards. We have raised over $1,000 for our building fund through them, and have ordered another 1,000 boxes," Mr. Murdoch says. There's a steady demand for them in Vancouver and Prince Rupert. And about the only souvenirs of the Queen Charlottes that are available at Sandspit Airport—an hour's trip from Skidegate by car, water taxi and bus—are the *hastinotes*.

Money from the sale of the attractive and original cards will help build new church facilities in the Indian Village of Skidegate Mission. Plans are already under way for a Christian education building.

Although they have started a building project at their own church, the people of the white community of Queen Charlotte City have been helping with the native village's building fund. The *hastinotes* found a ready market among the women of the isolated community. And when they saw Mr. Murdoch's art work they wanted him to teach them to paint.

A new school had been built, and the community was pondering the future of the old building. A few months after the *hastinotes* appeared, a dozen art enthusiasts were meeting under Mr. Murdoch's guidance. Now there are over 40 in the class, and they have transformed the old school into a pleasant art centre with murals on all four walls depicting British Columbia industry and transportation.

Sparked a library

The art class gave birth to copper craft and rug-weaving groups, and sparked the formation of a public library. "A library was one of our biggest needs," one resident told me. "We've had books donated by local people and from outside the Charlottes, and we get books from the library in Victoria. We hope to open a reading room in the future, too."

Teaching art was a fulfilment of a long-held dream for Jack Murdoch. His early schooling in his native Scotland had been planned with an art career in mind. When he came to Canada in 1922 to live with an uncle and continue his education, he continued his art. He entered a painting of a sailing ship — which now hangs over the mantel in the Skidegate Mission house— in a Toronto art show and it won him a scholarship to the Ontario College of Art. He studied under F. S. Challoner and Franz Johnson, two of Canada's best known artists. When he was graduated he joined the interior decorating staff of Eaton's. stayed with the company 23 years, swit ing to merchandising and becoming mana of the boat department.

Two years ago, while serving as missionary on the Queen Charlottes, J took a correspondence course in lette and silk screen art. "I thought it might of some value if I wanted to teach art any of these people," he says. "Any ex curricular training helps a minister near to and serve his people."

Business and the church

Throughout his years in business, Murdoch was taking extension classes business administration and advertis and thinking about church work. He attending Bellefair Church in Toro where he was general superintendent of Sunday school. He was an elder, stew chairman of the pastoral relations c mittee, vice-chairman of the build committee, and had taught a young peop Bible Class for 10 years. His wife president of the Toronto East Presbyte of the Woman's Missionary Society four years, and was active in the Sun school and women's groups.

"The idea of full-time church work been in our minds for years," he says. " there was the pre-war depression and had a young family. During the war family had reached the stage where t needed higher education, and their fut was more important than our own."

By 1956 the family had all been sett and Jack and Gwen Murdoch felt t could do what they wanted. Daugh Phyllis was studying theology at Uni College in Winnipeg after a year at United Church Training School and a y doing church extension work. Son Ed had decided on a teaching career and serving summer pastorates in north Ontario.

The Murdochs' work in the Toronto a was well known to church officials,

hen the Board of Home Missions heard bout their desire to serve full-time they ut in a call to Jack at Eaton's. Dr. Robert ddiott — then an associate secretary of me missions and now minister at Prince upert, across the Straits from the Murochs—outlined a number of places they ight go, then said: "I'm going to throw a al toughy at you—the Queen Charlottes."

"Where's that?" Jack asked. "I've heard bout it, but I'm pretty vague about where actually is." The reply: "It's almost out nowhere."

By the following day Jack and Gwen had ecided they were going out to the western d of Canada. That was in May, 1956. uring the next four months they sold their omfortable Beach district home and posessions and bought a new car for the long rip. "We didn't know what to expect on he islands, so we thought we had better e sure of trouble-free transportation," he xplains.

"We had visions of living on the edge of he forest, between two settlements. When e got here we found a modern house in he centre of the native village, with electrical refrigerator and stove, oil furnace, nd a bathroom.

"We were feeling a bit lost when our lane came into Sandspit Airport, but we eedn't have been. WMS worker Jessie liver was there to greet us. When we got ut of the water taxi at Skidegate we were et at the wharf by a representative of the VA carrying a big basket of foodstuffs. hen at the mission house, we found the ative WA busy preparing a meal. When hey left we found baskets of venison, moked salmon and other delicacies. We idn't have to purchase food for weeks."

Afloat on a log boom

But Jack Murdoch's introduction to some thers in the area was not quite as pleasant. He boarded a water taxi at Skidegate, along with a group of loggers, to make his first visit to Sandspit. When the boat docked o let the loggers off, Mr. Murdoch decided he would get out there. He talked with the men for a while, then discovered he was on a logging raft 200 feet off shore. The only way to get to land was to walk the narrow boom sticks. Half-way across, with briefcase and umbrella under his arm, he found his city-style shoes weren't adequate for the slippery logs. "It was a real baptism," he recalls, "I went straight down and didn't touch bottom."

When he managed to crawl to shore, the crew foreman picked him up in a truck and took him to his home for a complete change of clothing.

His unceremonious arrival served to put Jack on good terms with the people of the logging community. Here was a man who wouldn't turn back from anything. They still talk about his first visit.

Now he holds services there every second Sunday in the residential area of the logging operations, and spends at least one day a week visiting the 74 families there and at the nearby Transport Department airport and communication centre. And WMS worker Joan Caldwell spends most of her time there directing Christian education activities.

Another visit Jack likes to make on the island is to the logging camp at Moresby, a 40-mile trip by truck over winding, bumpy wood roads. "You really have to plan that trip well," he says, "for if you ever got caught on one of those bush roads when a logging truck came along it could be disastrous."

He visited every logging camp on the islands a couple of years ago when British Columbia was celebrating its centennial.

Headed Centennial Committee

At the request of provincial authorities, Mr. Murdoch had taken over chairmanship of the centennial programme in the Queen Charlottes. The islanders decided they wanted to mark the occasion with something tangible and useful; their hospital needed modern X-ray equipment. Jack called on the superintendents of logging camps, and organized committees throughout the islands. Now there is an $8,000 X-ray machine in the Queen Charlotte General Hospital.

"The people are very proud of their hospital (operated by the United Church Home Mission Board) and the new X-ray equipment they helped to buy," Mr. Murdoch says. "Before we got that we had to fly to Prince Rupert or to Vancouver to get anything but minor X-rays."

It was evident that Jack was proud of the hospital, too. He's chairman of the board. We stopped there for a few minutes after the Sunday morning service at Queen Charlotte City. The first place we visited was the X-ray room; then we toured the rest of the up-to-date 21-bed institution. All the time, Jack was talking about plans for improvements and renovations. "We're thinking now about building a modern staff residence," he said.

Everyone out for hospital

The hospital plays an important role in the community. The biggest event on the local calendar is Hospital Day, celebrated about July 1 every year. Fifteen hundred turned out last year, and they came from all over the islands. There was a large group from Massett, 75 miles north, and from Port Clements, 40 miles away. They competed in sports events, and spent over $2,000 at the booths set up on the Queen Charlotte City school grounds by the various church and community women's groups. And Jack Murdoch was right in the middle of it, as master of ceremonies and keeper of the purse.

As far as he's concerned, it's all part of his ministry. "Anything that concerns the people of the Queen Charlottes is the business of the church," he says.

(Over)

The church at Skidegate Mission, on a hill overlooking the Indian village

Lay preacher Jack Murdoch greets his people at the Queen Charlotte City church

Mr. Murdoch visits fisherman Dwyer Brown, a steward at Skidegate Mission church

Mrs. Murdoch teaches a Sunday school class in the Indian day school

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Three years ago he took on the job of finding a camp for the various young people's groups. They had been doing some camping in tents, but facilities were poor. He knew of an abandoned Transport Department radio and beacon station a few miles up the coast. He looked it over, decided it would suit the purpose, and started negotiations with government officials and the Crown Assets Corporation.

The property is still owned by the government, but white children from Queen Charlotte City and Skidegate, and Indian youngsters from Skidegate mission have been holding joint camps at Dead Tree Camp for two summers. "We're going to own this camp some day," he said, as we looked out over the Hecate Strait from the steps of the former radio building.

Just "Pop" to nurses

In the meantime, Queen Charlotte people are going about improving the camp as though it were theirs, already. On the road up to the site that Saturday afternoon, we met a couple of Ontario girls, nurses Joyce Fennell and Shirley Graham from the Queen Charlotte Hospital. They rolled out of their little car with a "Hi, Pop," greeting to Mr. Murdoch, and with evident difficulty, for they were stiff and tired. They had spent the day climbing over the roof of a Dead Tree Camp building putting on new shingles.

The hospital staff help with Sunday school, CGIT and other activities. Mrs. G. Robb, wife of the doctor, is Sunday school superintendent. Jack looks after the boys' programmes. Every Tuesday he loads seven or eight native youngsters into his car at Skidegate Mission and bounces over the seven miles of twisting, treacherous ro to Queen Charlotte City. There they a joined by 20 or so boys from QC a Skidegate, a small white settlement abo half-way between the two major centr for boxing, tumbling and gym exercis Their instructor is the local RCM constable.

All night building coffin

Jack works closely with the policema on juvenile cases and family problems, a in emergencies. On one occasion he acco panied the RCMP officer, a doctor fr the hospital, and a logger, to bury a ti baby in a graveyard accessible only water. "We had to leave early in the mo ing on the tide," he says. "The pare were at a very isolated lighthouse a couldn't come. We dug the grave, lowe the coffin and conducted a full bur service. I'll never forget the sight of th husky logger picking wild daisies a tenderly placing them on the little chil

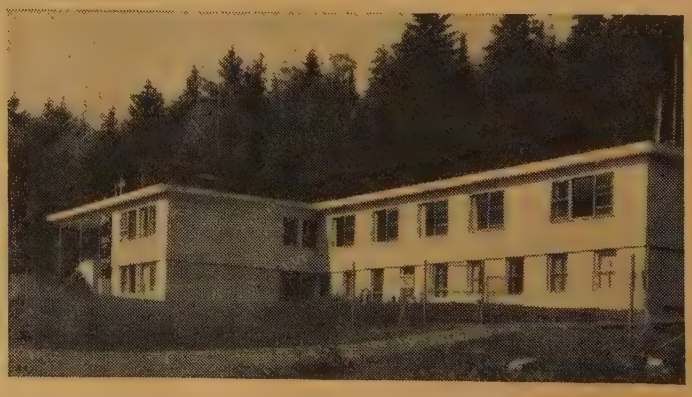
A few days before I visited the Que Charlottes, Mr. Murdoch had worked one night making a coffin for a baby he w to bury the following day.

Many women go to Mrs. Murdoch w their problems, particularly from the nati village. The children come, too. Th called at the mission house the Sunday was there. "We've come to visit you," th said. Sometimes they may bring pap wrapped fish, wild berries picked along t way, or home baking. "We enjoy our wo here, and the confidence of the peopl Mrs. Murdoch says.

But there are times when the Murdoo get very downhearted. "We could weep each other's shoulders. We meet su

(*Continued on page* 18)

Lay preacher Murdoch launched Dead Tree Camp in this abandoned radio and beacon station.



The Queen Charlotte General Hospital plays a major role in community life. Mr. Murdoch is board chairman.

Should We Pray for the Dead?

The living rejoice in the communion of saints, the fellowship which we have with God and which unites us with our brethren both on earth and in heaven. The bond of this fellowship is prayer, and as our thought reaches out towards the departed we not only remember them with gratitude to God but pray that they and we may be raised up to final and full salvation.

rom the book "Life and Death," produced by the United Church's Committee on the Christian Faith and edited by Arthur G. Reynolds

N dealing with this question we shall look at three possible answers. But first, we should take note of the belief at *the living have no communion with the id.* The reason for this belief must ely be the refusal to believe that there a life after death. Anyone who believes at at death the individual's life is inguished will naturally not believe that ose who remain alive have any fellowship h the dead.

They may cherish the memory of their ad with deep gratitude and tender affec- n and in this sense have communion with em. But unless they think of their dead living in the care of God, this communion memory will weaken and may almost appear. In fact the word "communion" out of place in this connection. Com- union is not mere remembrance but a ationship of the living with the living.

And what do we mean by asserting that r departed are alive on the other side of ath unless we mean that they have a ing relationship with God and with us? hat does it mean for persons to be alive it does not involve vital relationships h other persons?

If we believe that the dead are dead, n we will not believe that the living have lowship with them. But we have taken e view that there is life after death. What, en, do we mean when we speak of the mmunion or fellowship of the living with e departed?

First, the answer of Spiritualism to our estion is that the living may have *mmunication* with the departed. This leged communication is carried out through "mediums", persons who are said to have the ability to suspend their own self-consciousness and allow departed persons to speak—or otherwise manifest their presence—through them.

We cannot go into this subject in detail here, but many questions and doubts come to mind concerning the truth and value of Spiritualism whether in the form of "religious" practice or scientific investigation.

We wonder, for example, whether Spiritualism is not too curious concerning the departed and too preoccupied with establishing communication with them. For communication is not the same thing as communion. We believe that we may have communion with the departed through remembrance, through the assurance that they are living unto God, and through a realization of their presence, but always in a way that acknowledges, and does not try to circumvent, the natural barrier that death sets up between the living and the dead.

In other words, the communion we believe is possible with the departed is one based on our conviction that they are in the hand of God. Because they are living unto Him we may have fellowship with them through our communion with God.

To go further than this and try to establish "contact" with them and thus prove that they are living is surely an attempt to break down the barrier set up between this life and the next and establish a relationship with the departed that is incompatible with Christian faith.

Spiritualism finds no support in the Bible. It is forbidden in Deuteronomy 18: 10, 11. And Isaiah writes: "When they say to you, 'Consult the mediums and the wizards who chirp and mutter,' should not a people consult their God?"

Our spiritual security lies in God's ways with us as revealed in Christ, not in the possibility of communication with those who have passed beyond death.

Second, the answer of Christianity to our question lies in the words of the Apostles' Creed: "I believe . . . in the communion of saints." Further, Christians hold that the communion of saints is a fellowship of prayer. So far, all Christians would agree. It is the life of prayer that binds Christians to God and to one another. We would agree with the Roman Catholic theologian, Karl Adam, when he says: "The Catholic cannot think of God without thinking at the same time of the Word made Flesh, and of all His members who are united to Him by faith and love in a real unity."

But when the Roman Church goes still further and interprets this communion as involving the veneration of, and prayer to, the saints, we have to object.

To venerate persons is one thing, but to express veneration *in prayer to them* is another thing; surely it is to put them in the place of God, and to deny to God the prerogative of His absolute sovereignty.

The Roman Catholic view of the communion of saints involves also prayer to the souls in Purgatory. And here, too, we object, mainly on the ground that we reject the Roman conception of Purgatory. But quite apart from belief in Purgatory, prayer on behalf of the dead is seriously believed in and practised by Christians in every branch of the Church.

Prayers have been offered by Christians for their dead from a very early period. There are inscriptions in the Catacombs requesting prayers "for us who have gone before you." Such prayer no doubt had for its primary motive the natural affection with which Christians follow their departed beyond death with the hope that they may attain to eternal life. It is sometimes said that prayer for the dead is demanded by human love and sympathy, that it is a vital part of human love so to express itself. Calvin suggested that Christians were led

(*Continued on page* 18)

Prayers For The Dead

(from the Book of Common Order)

"O God, before whose face the generations rise and pass away; the strength of those who labour and suffer, and the repose of the holy and blessed dead: We rejoice in the communion of thy saints. We remember all who have faithfully lived; all who have peacefully died, and especially those most dear to us. Lift us into light and love; and give us at last our portion with those who have trusted in thee, and striven in all things to do thy holy will. And unto thy name, with the Church on earth and the Church in heaven, would we ascribe all honour and glory, world without end. AMEN."

". . . And we remember with thanksgiving the faithful and blessed departed, and our beloved ones whom thou hast taken to thyself . . . beseeching thee to bring us with them to those things which eye hath not seen, nor ear heard, which thou hast prepared for them that love thee; through Jesus Christ our Lord, to whom, with thee and the Holy Spirit, be all honour and glory, world without end. AMEN."

• Manitoba History • Success Counts

Ad Lib

By J. A. DAVIDSON

IN his very fine provincial history, *Manitoba: A History,* W. L. Morton has a rather curious sentence in a section in which he discusses developments in the province in the post-pioneer era: "The decline of the Church of England in rural Manitoba and the union of the Presbyterian, Methodist, and Congregational Churches, consummated in 1925, were, among other things, indications of the weakening of the religious spirit as the pioneering years gave way to years of material accomplishment."

Perhaps a student at Winnipeg's United College looking for a subject for a BD thesis might like to run that one through his calculator and see what comes out. There seems to be a nice little thesis in examining that dictum.

It may well be that the decline of Anglicanism in rural Manitoba was, "among other things," a sign of "the weakening of the religious spirit." But how is that to be assessed? And what caused the decline? Did Anglicans leave their church in droves? Or did Anglicans leave rural Manitoba in droves? How many rural Anglicans joined the early Union churches and how many came into the United Church after 1925? A study of census reports from 1871 might prove instructive, as would a field-study in three or four rural districts.

But the really meaty part of our scholar's study will be on the suggestion that church union in 1925 was, "among other things," an indication of the weakening of the religious spirit in a province moving out of the pioneer period. How fair is Professor Morton in his assessment of the motivation of church union? He is undoubtedly partly right, but surely it can now be said that some "other things" weighed much more than he seems to acknowledge. It is true that in some advocacy of church union there was a note of despair and futility, and we have to admit that not everything that has gone on in the United Church since 1925 has been salutary. But, on the whole, church union has helped provide a needed change of direction in religion in Canada; and the story since 1925 shows that union brought a new vigour and a new resiliency that have, generally, proven salutary.

Yes, it does seem strange that Professor Morton has harnessed together "the decline of the Church of England in rural Manitoba" and "the union of the Presbyterian, Methodist, and Congregational Churches." The United Church of Canada is now a rather formidable fact in Canada's life—and in Manitoba's life, too. It has had an uneven, and sometimes painful and ambiguous development — but it is now approaching maturity and theological steadfastness. It need apologize to no one now for being very much alive — but, on the other hand, there is no need for an almost hysterical defence of church union. Perhaps it is a good thing that a statement such as Professor Morton's is thrust at us occasionally: a careful examination of such statements may help keep us swanking and from unnecessarily romanticising church union.

Clerical Frustration

By VICTOR FIDDES

IN a recent issue of *The Christian Century* an article appeared by Joseph Sittler, of the federated theological faculty of The University of Chicago, on the subject "The Maceration of the Minister." The verb to macerate, according to my dictionary, means "to soften by soaking" or "to waste away by fasting." Dr. Sittler defines the verb as meaning, among other things, "to chop up into small pieces."

His observation is that the minister today finds himself involved in so many things as to make the neglect of his basic work inevitable and to render him incapable of doing anything well. The work of his ministry is chopped up into unrelated parts and all too frequently the man himself loses his sights.

According to reports, ministers in the United States and, presumably in Canada, are suffering increasingly from functio disorders and are breaking down or from heart attacks, nervous spasms a what-have-you. Usually the reason giv is "overwork." Dr. Sittler claims that t real reason is not overwork but functio dislocation. The man is not doing what was supposed to be doing. He could just as much work as he is doing or mo if he really had his heart and his soul in The work that he is doing does not co stitute a "divine call." He was ordained an "Office" but he ends up running an offi

The truth in Dr. Sittler's remarks w driven home to the writer as he sat Melrose Church, Hamilton, last conferen and witnessed the impressive Ordinati Service in that lovely shrine. "Take th authority to preach the Word of God, a to minister the Holy Sacraments in t congregation." That is what those 17 ca didates for ordination were ordained to and that was all that they were authoriz to do in the actual ordination.

But the very conference which ordain these promising young men to a high a sacred calling left no doubt in the mind its delegates as to what it expects ministers to do and to be in the actual wo of their calling. These men are to bes themselves to practical good works for t material advancement of the church. Th are to see that The United Church Canada increases its M and M budget 25% this year and next.

They are to promote the work of chur extension in the burgeoning suburbs of t land; they are to challenge the presbyteri and congregations to the urgent needs homes for students on college campus and for senior citizens elsewhere. T ministry is to be judged by the worl criterion. It is results that count. "If had a million dollars!—what could I n do for the Lord." The nature of the ch lenge is to be up and doing. If only t church had the money and the men!

But all these 17 men were really giv at their ordination was authority to wie "the sword of the Spirit, which is the Wo of God." This tool apparently is n

Rev. J. A. Davidson

Rev. V. Fiddes

Rev. F. H. Muir

Mrs. J. Shilton

• Buddhist Gift • Canvasser's Line

enough. As Dostoievsky's Grand Inquisitor discovered, the Church has much to learn from the world and the better we learn the world's lesson the more successful the Church will be. Of course it may result immediately in the maceration of the minister, but after all he was called to sacrifice and "it is success that counts."

Prayer Built a Chapel

By FRANCIS H. MUIR

BUDDHIST Mr. Sukamoto, the wealthiest Korean living in Japan, was with his friend, Dr. Kuwabe, on the platform for the opening and dedication of the new Christian chapel at Kwansei Gakuin university.

He was there for two reasons. One was that probably the chapel wouldn't have been built if he had not volunteered the money — $30,000 — part of a tremendous fortune made from the textile industry. He has been generous. South Korea, through his friendship with Dr. Sigman Rhee, also knows the glitter of Mr. Sukamoto's gold.

The second reason is important. He believed in the project, which has an interesting history. Dr. Kuwabe told the story at the dedication.

The chapel, he said, was really started by his father. Former Methodists in Canada will perhaps remember that this man was the leading disciple of witnessing through preaching. He died in the pulpit at the age of 92. Blind towards the end, one day he began to preach with his back to the congregation. Someone turned him around, but the preaching went right on, uninterrupted.

As a boy, Dr. Kuwabe remembers hearing his father praying long before the rest of the family stirred. It sounded as if a neighbour had dropped in and they were carrying on a conversation.

When the son became a teacher he initiated a student prayer meeting each morning, not as early as his father's, but at 7.30. This he carried on for 10 years. Then at a PTA meeting he told about his custom. He expected criticism. Instead, he got a visit from Buddhist Mr. Sukamoto, whose son attended. They became friends.

When teacher Kuwabe became Dr. Kuwabe, dean of the university, and expressed concern for the need of a place where students could come each morning for prayer meetings, he received Mr. Sukamoto's support. Still a Buddhist, he is a strong believer in the power of prayer. The money was made available.

Now the Christian chapel is built, the students are using it, knowing that it grew out of the early morning conversational prayers of Dr. Kuwabe's father.

Prudence in the Parsonage

By JEAN SHILTON

I AM not the first person to ask this question, but it is still a good question. Is the Church transforming the world or is the world transforming the Church?

I asked myself this question as I read a manual of instructions to church budget canvassers. It must have been written by the same man who wrote the manual of instructions for all the book salesmen who cover the country so assiduously week by week. It's exactly the same line.

The strategy seems to be based on the premise that any housewife will shut the door if the canvasser states the purpose of his visit in his first sentence. At the same time she is naïve enough to be led along by promises of "a story to tell," "just a few minutes of your time," and "something in which you will be interested." Once inside the door, the salesman (or church canvasser) continues to charm, flatter and entertain his customer until her defences are all down, and then he pulls out his book (or the commitment card) and closes the deal before the customer comes out of her trance.

Some day I'd like to meet the man who wrote that manual and tell him that as soon as I see the cheery grin of the gentleman on my doorstep I know he is going to try to sell me something, and the sooner he gets to the point the better I like him.

But even when it does get to the point, this church manual still resorts to euphemism. The canvasser is not really asking for a contribution to the church budget, although everybody knows that is the purpose of the canvass. He is, says the manual, "offering the family an opportunity to show some of their gratitude to God for all He has done for them." There is nothing dishonourable about asking for money. Let's be frank about it, and let's not attribute to the giver motives which may or may not be there.

If the gratitude isn't great enough there's a nasty little bit in the manual about putting the screws on. While canvasser A is showing the chart of church activities, canvasser B notes the reactions of the family to the various parts of the programme. If, later on, the family does not make a "worthy commitment," the manual says, "it may be helpful to refer again to the part of the programme which was of particular interest and to state that it may have to be omitted if commitments are too meagre."

Sorry, folks, but unless you can double that amount there just won't be any choir next Sunday morning.

There is a final instruction which really puzzles me. When the family have signed their commitment cards, the visitors stand to receive them and they don't sit down again. This directive is important enough to be mentioned twice with emphasis. There may be some sinister depth-psychology reasoning behind that rubric, or it may have symbolic meaning—as the canvasser riseth, so may the contributions—but when I think of thousands of canvassers rising at a given signal and not sitting down again, I am convinced that it is ridiculously artificial.

The manual asks us to consider the merits of this approach. I have, and if any of our church canvassers call at my door and put on a performance like that, I'm afraid that when they stand to receive my commitment, they will find it very unworthy. ●

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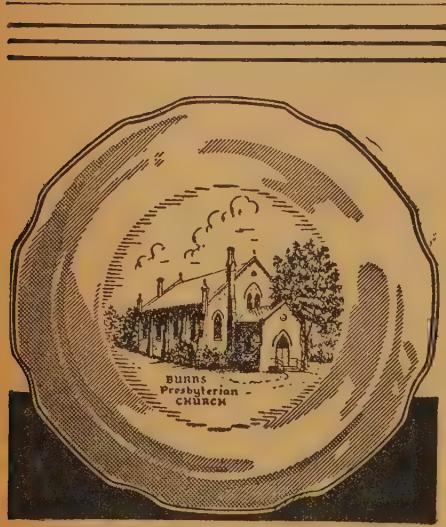

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LAY PREACHER

(*Continued from page* 14)

apathy and indifference to what the church is trying to do, perhaps because of the transient nature of the population in some areas. It's difficult to paint a picture of the world outside for the native people; not just what they see in the movies." The shows are very popular with the Indian people, and church programmes have to be planned around the movie schedule or no one is likely to show up.

Ministers and laymen of Prince Rupert Presbytery think so highly of Jack Murdoch and his work that they are asking British Columbia Conference to give him special ordination. Jack wants to take some extra studies at Union College.

"Ordination would be a wonderful thing," he says, "not so much for me as for my people here. I think it would mean a great deal to them. But I've got a lot of work to do here yet, with or without ordination.

"And when that work is done I guess I'll have to go back to my art career, I've had so many requests for paintings of Queen Charlotte scenes." ●

PRAYER FOR THE DEAD

(*Continued from page* 15)

to pray for their departed because "they sought some consolation to alleviate their sorrow, and it might appear inhuman not to give some testimony of their love towards the dead in the presence of God."

Thirdly, the communion of saints in which we believe is a communion with one another in Christ, the heart of which is prayer. The life of prayer not only binds together the Church on earth but also unites the Church on earth with the Church in heaven.

Further, our prayer with respect to the departed will hold them in grateful and tender remembrance before God. And why should it not also express our continued loving-concern for them by asking God to lead them on from strength to strength even to the perfect life? "Loving-concern" . . . is not a fussy concern to keep God reminded of something that needs to be done, but a concern that springs spontaneously, almost irresistibly, out of deep love. Indeed, such prayer is not so much explicit petition as it is simply pouring out our hearts to God. Is not that real prayer?

One aspect, perhaps the most important aspect, of the fellowship of the living with the departed will be prayer of two kinds.

First, there will be loving recollection and thankful commemoration of the departed. There are few, if any, Christians who will object to this. In the Directories of *The Book of Common Order* of The United Church of Canada, we find these words: "Then shall follow prayer, the minister in the name of all . . . remembering with thanksgiving the whole company of the faithful dead who are now at one with him, especially those dear to our own hearts." And joined with this grateful remembrance of our dead there is always the petition that we may at the last be re-united with them.

Second, our prayer with respect to the departed may also include intercession for them. There are many, including some members of the Committee on Christian Faith, who say that we should not pray for the departed on the ground that we do not know enough about life after death to be able to offer specific prayers on behalf of the dead.

There are others who say in answer to this that we know enough about life here to pray intelligently for them.

The needs they had here are known (at least in part), and their sins and failures, their hopes and aspirations. It can be doubted that the dead were so suddenly and completely transformed at death as to put them beyond all need of grace or of our prayers. Therefore, it is asked, should we not hold them in our prayers?

Caution in Practice

While we do not claim to set forth here a definitive statement of doctrine on this subject, we believe that serious and sympathetic consideration should be given to the point of view of those who believe in prayer for the dead.

While we deny that prayer for the dead depends on the acceptance of the Roman doctrine of Purgatory, we believe that caution and restraint are necessary in the practice of it, particularly in common worship, lest it lead to excesses and errors that would be disastrous to true faith and worship.

"Prayer for the dead," says Forsyth, "is healthier than tampering with them." By "tampering" Forsyth means, of course, Spiritualism, the attempt to establish converse or communication with the dead. He goes on: "Prayer is our supreme link with the unseen—with which otherwise we have no practical relations. We should resume prayer for the dead, were it only to realize the unity of the Church and our fellowship with its invisible part. In Christ we cannot be cut off from our dead nor they from us wherever they be. And the contact is in prayer."

But if we pray in this manner for "all who believe in him," what about those who do not believe in Christ? If we pray for the souls of the righteous in the hand of God that He will "lead them on from grace to grace and vision to vision until at last thou shalt have perfected that which concerneth them," are we going to ask less, or nothing, for those whom, even in charity, we can scarcely call righteous? If we do, we are refusing fully to open our hearts either to our brethren in their needs, or to God in the sovereignty of His love.

"Unto thy tender and searching com-

(*Continued on page* 26)

The Question Box

Q. Our church is looking for a new minister and we have set up a pastoral relations committee representing almost every organization in the church, except the couples' club and the Hi-C. They think they should be included, too, but we have 16 members now. What do you think?

A. We think you have about 12 too many already.

Q. Is it proper for the minister to say at the congregational meeting that the annual report is of very little value, and thereby lead a section of the members to decide there should be no report given, or, at most, simply a sort of general and anonymous summary?

A. This doesn't give us enough detail for a proper answer. We do know that the trend is away from the detailed reports and a long business meeting. There are dangers in this trend, but it reflects a normal reaction against numerous and tedious reports in a busy and highly organized church.

Q. Does the United Church sanction the habit of smoking indulged in by circle members of the Woman's Federation during the course of their regular meetings being held in private homes?

A. The United Church does not presume to tell its people whether they should or should not smoke in their homes, or at meetings. Personally, we're a bit prejudiced.

Q. Are not members of a United Church entitled to an annual report, which should show the full life and work of the church, at least mention the names of those who have died during the year, and include a complete financial statement?

A. This seems reasonable. But we think the "fulness" of the report may depend a little on practical matters like the size of the congregation, etc.

Q. Would you please advise me as to who should be responsible for the ushering in the regular Sunday service? Stewards or elders?

A. *The Manual* says, article 100 (a) v. : "It shall be the duty of the Session to have the oversight of the order of public worship." We assume this includes ushering.

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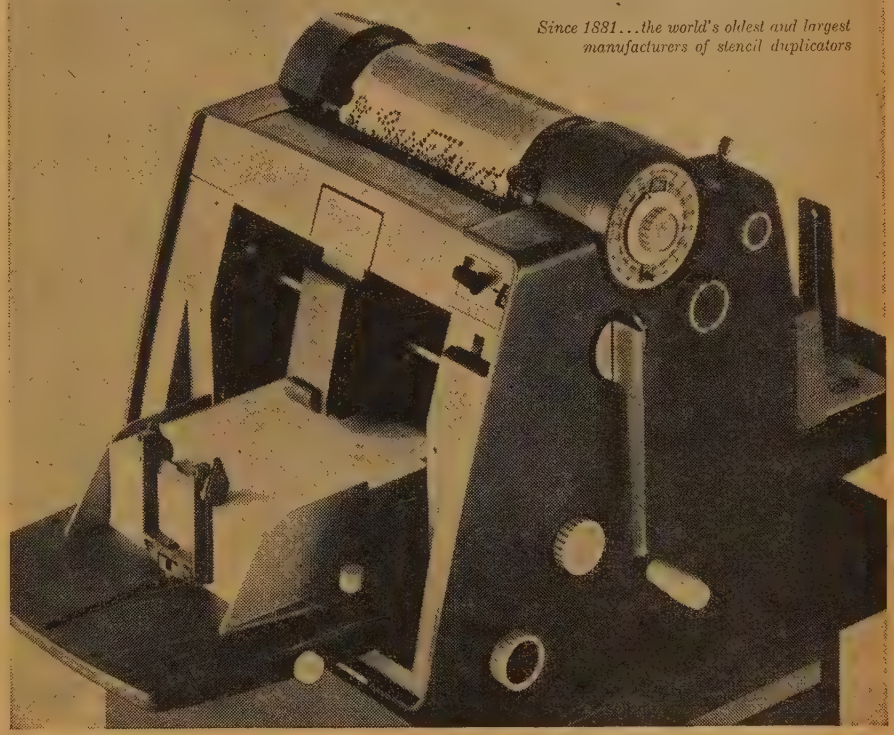

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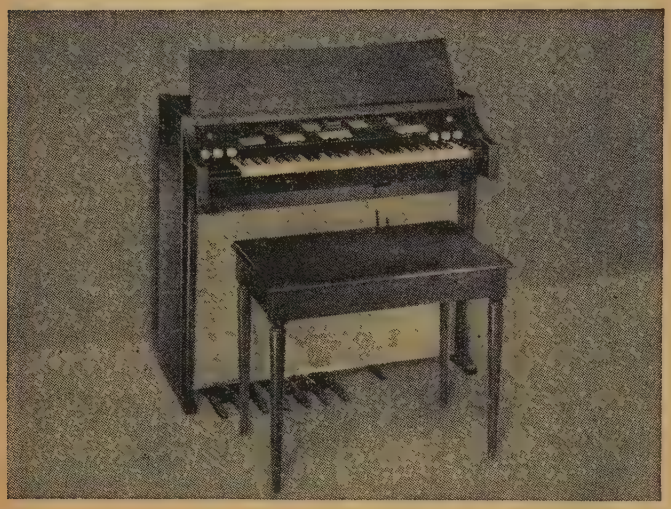

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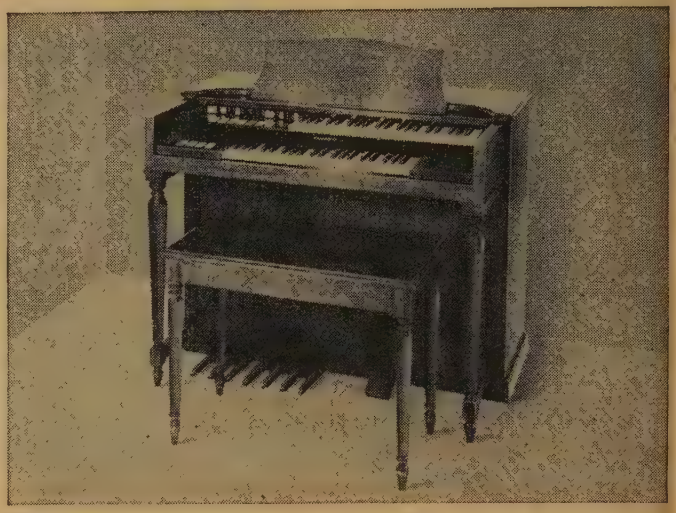

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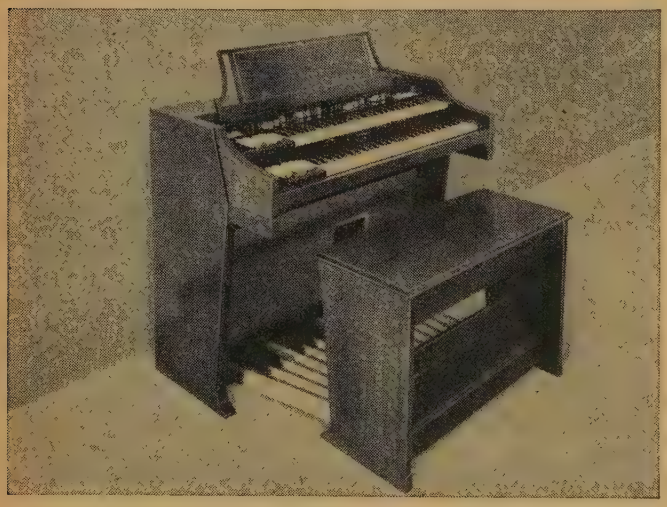

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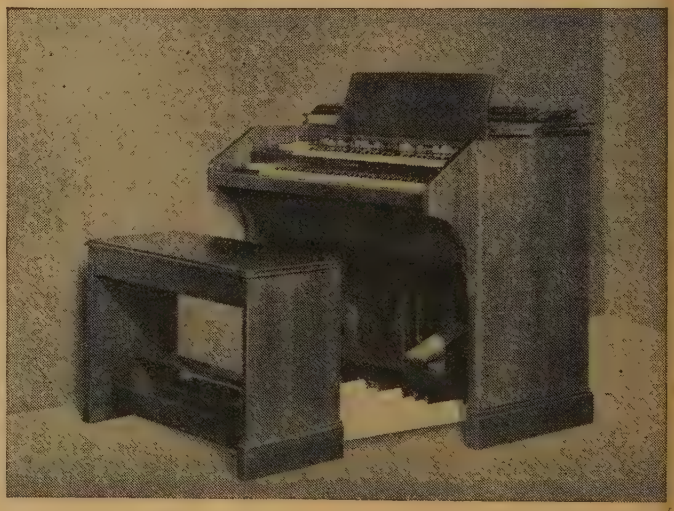

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By EDWARD CRAGG

Encounter in the Desert

THE young man riding across the desert was almost within sight of his destination, the city of Damascus.

This young man Saul had come a long way. In a sense, he had come riding all the way from the city of Tarsus, in the Roman province of Cilicia. Having passed through the local schools, he had gone to Jerusalem to study under a famous teacher, the Pharisee Gamaliel. And in Jerusalem he had heard one Sabbath another young man preaching heresy concerning one Jesus, lately executed.

Stephen's claim that this Jesus was in fact the Messiah had infuriated Saul, the more so because Stephen cited passages from the Old Testament which Saul could not seem to answer.

Saul had never been able to find an answer to the arguments of Stephen; even as he rode toward Damascus, intent on rooting out all followers of this Jesus, his own heart was full of turmoil and uncertainty. Once again, as so often before, Saul saw in memory the face of the dying Stephen, and heard him say, "I see the heavens opened, and Jesus standing."

And suddenly Saul believed it—because it was happening to him! In that instant a light brighter than the midday sun flamed around him, and a voice like a breaking sea overwhelmed him, "Saul, Saul, why persecutest thou me?"

"Who art thou Lord?" But Saul did not need to ask; he knew! He knew that he was meeting Stephen's Lord on that desert road. He knew the answer would be, "I am Jesus."

Such was the conversion of Saul, a spiritual miracle that has had a profound effect on human history from that day to this.

It was a deeply personal experience. In all that vast expanse of desert, there were just two figures, Jesus and Saul. And Jesus said, "Saul!" He was not speaking to an association, or lodge, or congregation. He had singled out one human being, whose name he knew.

Thus, when the divine Redeemer meets us, the encounter is inescapably personal. We meet him individually, and we meet him alone.

It was not a theologian, but an Oxford don, F. H. Bradley, who wrote, "It is not merely one of the doctrines of religion, it is the central doctrine of religion, that God knows and cares for each one of us individually, that he knows Jane Smith by name, and what she earns a week, and how much she spends on the care of her poor old paralyzed mother."

Also, the encounter of Saul with Jesus was an experience that bore fruit in dramatic and lasting change, though not the kind of change usually associated with the word "conversion." For Saul was not converted from a bad life to a good one. He had not been a drunkard, or a wastrel, or an immoral man. On the contrary he had been a very religious young man, ardently trying to save his soul by obeying the Law of Moses.

What happened as a result of the encounter on the desert was a change from one kind of goodness to another, from one kind of religion to another. Saul knew now that Stephen had been right: that the way of salvation was no longer legalism, but faith, faith in God through this same Jesus Christ.

All conversions are important, but not all bear equal fruit to the glory of God. "Let Saul of Tarsus be converted, and you convert an army terrible with banners." When he was won for Christ, Asia Minor was won, Europe was won, the Gospel became a world-wide faith.

All this became certain, in the moment when Jesus said "Saul."

THE MUSIC MAKERS' CORNER

JIMMIE was 10 and looked like a little ruffian, with his unmended clothes and tousled hair. His stepmother didn't like him but his father did, and Jimmie's devotion to his father knew no bounds. He sang in the school choir, and sometimes played the school piano. After school he spent an hour in gipsy wagons, camped in a meadow near London. There he learned to sing gipsy songs, played with gipsy children and shared the affection of their mother. Jimmie was sometimes into mischief, and when there was excitement he was usually not far away. Little Rosie fell off the rustic bridge into the river: Jimmie was the one who rescued her. When a bigger boy molested a small one, Jimmie stopped the fight and sent the bully home with his bruises. Baden-Powell and Kipling were his heroes. To make him strong in his growing-up years, dad had him trained as a marathon runner. He was then 14 and weighed 104 lbs. You can guess what he was called. On the day of the final race, children who watched the runners along the 52 mile stretch from London to Brighton cheered Jimmie because he was so young and slight. At the 26 mile break he was given a good dinner and one hour's rest, then started on the second lap. (I'll tell you what happened next time.)

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Book Reviews

Conducted by M. MACDONALD

The Chatterbox

A ROYAL Commission on Education in Ontario reported in 1950. Such a report has been made in Alberta. One by the Manitoba Royal Commission has just been brought out and is being widely discussed in the daily press. British Columbia's report is promised for 1960. The whole question of education in Canada's schools is being re-studied. Therefore, Dr. Silcox's article-review of Walker's *Catholic Education and Politics in Upper Canada*; Moir's *Church and State in Canada West*; and Sissons' *Church and State in Canadian Education* is most timely. These books are important and should be read by all interested in the subject. . . Books on Existentialism have had their ups and down in this department. From the very first day they hit—and with great force we remember—they have come in bunches. We go months with no books on the subject and then they will appear, not one, but two or three. Almost it would seem that when the group led by atheist Jean Paul Sartre gets too vocal, the other group, led through Existentialism to a deeper understanding of the Christian faith, feels impelled to rush into print. We have not seen anything on this subject for some time. A few weeks ago one came. Dr. Wilson is reviewing *Hinge of History* by Carl Michalson, and just the other day we received *Existentialism and Religious Belief* by David E. Roberts. First published in 1957, it is now reprinted by Oxford in the Galaxy series, $1.95. Dr. Silcox is reviewing it for us.

A Philosophy of Adult Christian Education

By David J. Ernsberger. (Ryerson, $3.75.)

Reviewed by Norman A. McNairn.

I wish every minister and every Christian education committee would study this book. It is full of creative ideas.

What is offered is a new strategy for the work of the ministry and for the life of the local church. The author suggests that if the Christian education of adults is given top priority in the work of the church, it will be easier to accomplish other things.

I know of no other book in which so many practical and valuable insights are brought together in such an effective way. If such a book as this had been available to me at the outset of my pastoral career, I am sure it would have made a good deal of difference in the way I planned my work, and the results of my labours.

Malcolm Knowles, one of the outstanding leaders in the field of adult education, has pointed out that the churches have a greater opportunity in this field than has any other institution in our society. But we have only begun to realize the possibilities which lie to our hand. In the next few years this will be the most creative area of advance in church work. Our denomination is beginning to make headway in the field of parent education. The introduction of **The Christian Home** magazine, and the increasing number of family camps, are signs of the new advance. The new curriculum being prepared for our Sunday schools also rests on this conviction, that adults are the key people in the whole learning programme of the Christian fellowship. A living church really is not only a worshipping fellowship, but a learning fellowship, in which all of us are learning together.

Blackfoot Crossing

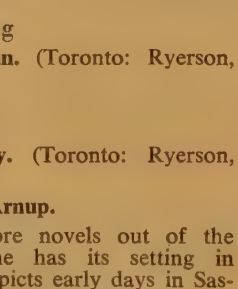
By Norma Sluman. (Toronto: Ryerson, $4.50.)

Prairie Harvest

By Arthur Storey. (Toronto: Ryerson, $4.00.)

Reviewed by Dr. Arnup.

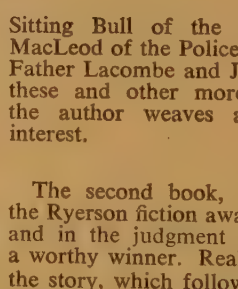
Here are two more novels out of the Canadian West. One has its setting in Alberta, the other depicts early days in Saskatchewan. Significantly, and appropriately also, both are published by The Ryerson Press, which has done so much to develop a Canadian literature.



Norma Sluman

The first of these bears on its jacket the sub-title, "A Novel of Early Alberta," and it lives up to the advertisement. The hero is Chief Crowfoot of the Blackfoot nation, who led his people into relations with the Canadians, and came to terms with the new NWMP. Other historic personages introduced are Chief Sitting Bull of the Sioux, Commissioner MacLeod of the Police, and the missionaries Father Lacombe and John McDougall. With these and other more fictitious characters the author weaves a story of dramatic interest.

The second book, **Prairie Harvest,** won the Ryerson fiction award of $1,000 for 1959 and in the judgment of this reviewer it is a worthy winner. Realism is the keynote of the story, which follows the rise and fall in the fortunes of a family who homesteaded near Saskatoon soon after the turn of the century. I was a home missionary in Saskatchewan about that time and I can testify that the conditions and experiences recorded by the author are true to the facts of life. He paints a poignant picture of failure and suffering through the years of the great drought and records a partial come-back, moving his family (mistakenly as I think) permanently off the farm.



Arthur Storey

Claris Edwin Silcox looks at the history of

Church and State in Canada

Dr. Silcox reviews three historical studies —"Catholic Education and Politics in Upper Canada" by Franklin A. Walker, published by J. M. Dent & Sons, Toronto, '3; "Church and State in Canada West" by John S. Moir, published by the University of Toronto Press, $4.75; and "Church and State in Canadian Education" by C. B. Nissons, published by Ryerson Press, $6.50.

IN our childhood, there looked down upon us from the walls of our living-room — along with a large portrait of Queen Victoria in her youth, Blucher meeting Wellington at the battle of Waterloo, the Pilgrim Fathers addressed by John Robinson when leaving England for the New World, and the same arriving at Plymouth Rock — a large portrait of Sir John A. Macdonald.

Though we knew Sir John A. as one of the founding fathers with a lamentable propensity for the bottle but a great man withal, we never appreciated the richness of his humanity until Professor Donald Creighton in his two volumes put flesh and blood on the bare bones of his political dates.

A commendable development

And now Prof. J. M. S. Careless seems to be doing as much for George Brown of *The Globe*. Such biographies come none too soon, for with the rapid changes in the complexion of our population, Canadians may otherwise never know those who laid the foundations of this promising nation amid so much difficulty. The publication of such biographies is a commendable development in the study of Canadian history.

Another good development is the awakened interest in the religious development of this country. From the very beginning of the settlement of Canada, first by the French and then by the British, the influence of the churches — both Roman Catholic and Protestant — have been of paramount importance. Nevertheless, historians have hesitated to face up to many of the controversial aspects of the relationships of church and state lest they might offend some influential group.

Yet without understanding the tensions between church and state in Canada, no one can well appreciate many of the factors which both delayed and still delay the fullest expression of our national consciousness, nor the strange behaviour of our political leaders in the field of education.

Three relatively new books deserve special mention. The first of these appeared in 1955 and was written by Prof. Franklin A. Walker, professor of history at St. Jerome's College, Kitchener. His book, *Catholic Education and Politics in Upper Canada,* shows him to be a competent, intelligent and liberal Roman Catholic. It seems to be fair in the presentation of the relevant facts which led up to the pre-Confederation compromise in the matter of separate schools and incorporated in the Scott Act of 1863.

This Act provided the B.N.A. Act of 1867 with the measuring-rod (section 93) for determining the educational rights of Roman Catholic citizens in Ontario and Protestant citizens in Quebec.

It will be remembered that Egerton Ryerson felt that the Scott Act went further than he personally approved, and only acquiesced in it when he was given, or thought he was given, assurance by responsible members of the Roman Catholic hierarchy or their agents that the solution proposed would be satisfactory to him and would be regarded as final.

Prof. Walker writes extremely well, and makes it clear that available documents and letters of the time indicate that while the Scott Act was accepted by the hierarchy, the hierarchy do not seem to have had any intention of accepting it as the last word on the subject.

There are some striking quotations from two Roman Catholic periodicals of the day —the *True Witness* and the *Canadian Freeman* — which imply that though the Scott Act does not concede "all that Catholic parents have the right to demand, but insofar as it goes, it is a move in the right direction, and may, therefore, be accepted as an instalment, as a dividend upon the entire sum due." Yet, on page 316, the author states frankly his own opinion that "the weight of evidence shows that the Catholic authorities had accepted the Scott Act as a final settlement. But this was not a formal agreement, and the parties involved saw matters in altogether different ways."

"Church and State in the West"

The University of Toronto Press published last May the first in a "series of Canadian studies in History and Government," edited by Prof. J. M. S. Careless, sponsored by the Canadian Social Science Research Council, and published with financial assistance from the Canada Council. This is entitled *Church and State in Canada West,* by Prof. John S. Moir, of Carleton University's history staff.

Dr. Moir confines his study to the relationship of denominationalism and nationalism in Upper Canada in the period, 1841 to 1867. This he considers primarily under three heads: The Clergy Reserves, the University Question, and Religion and Elementary Education.

In these three fields, there was a struggle between "centripetal nationalism and centrifugal denominationalism." There may not be a great deal of new material offered in this book although what material is available has been helpfully organized. It also provides the casual reader of history with much information which he could otherwise locate only with considerable difficulty.

Fresh collection of facts

We all know, for example, about the Clergy Reserves, but how many are aware just how much money was involved, how many glebe lands there were, how many clergymen received assistance, and how the final commutations were effected? The only book in my own library that tells much about the important episode is Stimson's *"History of the Church and State in Canada"* published in 1887. A fresh collection of the facts with some appraisal of their significance is, therefore, welcomed.

It recalls the bitter conflicts in the period which accompanied the various compromises connected with the development of common and "separate" schools—compromises which later profoundly influenced the course of education in all 10 provinces — with the possible exception of British Columbia.

Dr. Moir also reminds us that this violent period in Canadian history was contemporaneous with the Oxford Movement and the *Papal Aggression* in England, and to the resurgence of Roman claims in Europe following the revolutionary movement of 1848. This also followed the war of the Sonderbund in Switzerland, and the publication of the Communist Manifesto by Marx and Engels. One would be interested in a study which would compare the Papal Aggression of the 1850's with the Papal Aggression of the 1950's.

It is well to remember that when the separate school question was being settled (if it ever was) in Canada, the tensions of the day were accentuated by those already evident in Europe.

Perhaps, Dr. Moir might also have sought

(Over)

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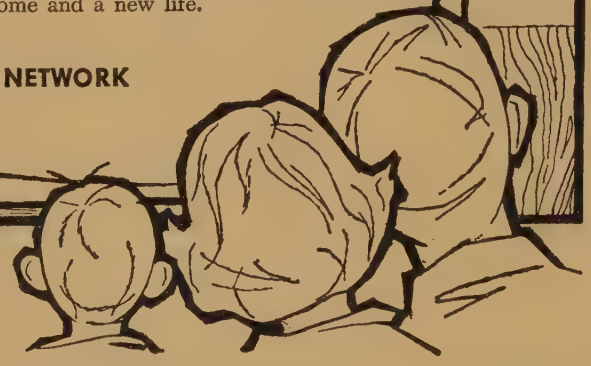
JAN. 31—A SENSE OF ADVENTURE—The human story of a co-operative housing movement, in which a priest organizes his parishioners in the building of a new home and a new life.

THE CBC NETWORK



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to trace for us more fully the repercussions on the educational situation in Canada of similar tensions in the same decades in the states of the American union. But the states were able to make decisions quite different from those which Canadians could make.

There, they might approve a duality of public schools created by racial differences, but they repudiated any divisions of public funds between schools created by religious differences. And there is little likelihood in view of the trouble created by desegregation today in the southern states that there will ever be any acceptance of the principle of division of funds on any basis of religious segregation.

Sissons' Book Good

The third book, just published, should be in every library, public and private, in Canada. Back in 1917, when the conscription issue in Quebec was profoundly affected by the mixed issue of bilingualism and separate schools in Ontario, Dr. C. B. Sissons, then on the staff of Victoria College, made notable contribution to the *bonne entente* movement by publishing a little book *"Bilingualism in Canada."* This brought together not only the facts in the matter of Regulation 17, but also the provisions made in Ontario for the use of German, etc., as a language of instruction, and for legalized bilingualism in Manitoba, Alberta and Saskatchewan. This little volume still remains somewhat unique in its collation of both factual and interpretative material.

But his latest work requires a much larger canvas. The author has here done a masterly and difficult job, gathering all the major decisions and practices (as apart from the terms of the law) in the various provinces, affecting elementary and secondary education and their relation to the churches, as well as some general facts in regard to universities. He has wisely devoted a separate chapter to each province, beginning with Ontario and following—and with its own logic—with Quebec, Manitoba, New Brunswick, Saskatchewan, Nova Scotia, Alberta, Prince Edward Island, British Columbia and Newfoundland. The pattern in each province is different and the treatment is invaluable.

No man was better equipped for this task than Dr. Sissons, for he has also written the two volume biography of Egerton Ryerson who fought to preserve in Canada the largest possible measure of common school education for every child with a minimum, when necessary, recognition of the demands of certain communions for special consideration. In both cases there is an appropriate understanding of the place of religion in the educational process.

The reader would be well-advised to give particular attention to the author's warning regarding certain developments today in Alberta, and in some of the Maritime

(*Continued on page* 26)

New Organization Facts

IN 1953 the United Church set up a special committee to study certain aspects of woman's work. In 1956 the General Council approved *in principle* one organization for women to be concerned with the whole work of the church, and approved the appointment of a commission to pursue the study.

The commission is in its fourth year of study. It will report to the General Council meeting in Edmonton in September. The commission is being asked many questions about future plans.

Here are some of them:

Q. Is this new organization now in existence?

A. No.

Q. Would the new organization be an amalgamation of those we now have? (The Woman's Missionary Society and the Woman's Association.)

A. No. More than that. A new organization would be set up which should include all the women and all the women's organizations in the congregation.

Q. Is the Federation the new woman's organization?

A. No. Federations have been in existence for many years. They combine in one organization the functions of a Woman's Association and a Woman's Missionary Society Auxiliary, and report to the Presbytery WA and the Presbyterial.

Q. To what national body would the new organization be responsible?

A. Likely to a new Board of Woman's Work.

Q. Do any other churches have one woman's organization?

A. Yes, the Church of Christ (Disciples) in Canada, and many churches in the USA.

Q. Would the new organization be responsible for finance?

A. Of course. Women have always carried heavy responsibility for fund-raising and a large share of the whole missionary programme.

Q. Would the women continue to control their funds?

A. (a) They would entirely control money raised for local church projects.

(b) The allocation raised for the work of overseas and home missions, programmes of Christian and missionary education, etc., would go through the woman's organization to the Board of Finance and be administered by the boards responsible.

Q. Would the new organization appoint its own missionaries?

A. It would seem logical that they be appointed by the boards responsible for mission work. Already the WMS co-operates with both these boards in much of its work. Consideration is being given now by two other commissions for *all* home mission work to be administered by one board and *all* overseas mission work by one board.

Q. Would there be mission study?

A. Yes. This is a *must.*

Q. Would there be time for it in local meetings?

A. If agendas are carefully planned and business streamlined, time can be made for study in any meeting.

Q. Where would the local organization get programme help?

A. From presbytery and conference organizations and the Board of Woman's Work.

Q. Would there be a magazine?

A. It is assumed that a new organization would need a good magazine.

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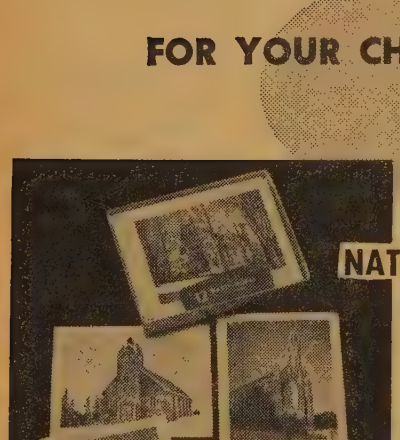

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CHURCH AND STATE

(*Continued from page* 24)

provinces. The reviewer would also recommend that those people in Canada who are so noisily protesting the introduction of religious education in Canadian public schools, should read this book and learn probably for the first time, just why the ravings about the need of a "wall of separation between church and state" in the field of Canadian education, whether desirable or not, are utterly futile.

Opinions of his own

While Dr. Sissons is highly objective opinions of his own do shine through the text. The book also includes some delightful stories. One of these on page 269 was new to me, and is quite unforgettable.

When the papal apostolic delegate in Canada, Msgr. Sbarretti, was pressing Sir Wilfrid Laurier very hard for "better terms" in Saskatchewan, and Sir Wilfrid showed some signs of weakening in the gallant position he had earlier assumed in the Manitoba school question, he received a letter which read:

"A little daughter of a prominent liberal in Canada, who had been taught to pray for everybody, recently startled her mother one evening by her devout prayer as follows: Now, O God, take care of yourself for if we lose you we shall only have Laurier to take care of us, and he is not doing as well as papa expected he would do."

Sometimes one wonders whether Canadians would today have been better off if the voluntaristic principle of church support had not triumphed over the idea of a church establishment. Today, the immigrants from Europe find it difficult—at least, so we are told—to appreciate the fact that the churches here must be financially supported by individuals rather than by the government; yet, the growth of socialism seems to make everything else the responsibility of government — not only education, but art, music, sculpture, the ballet, and even the McFarlands of Belleville.

If this keeps up, how is religion to fare? Will we have to return to the idea of a state church, or shall we end up with the churches being the only institutions deprived of subsidies and proving to be the last ramparts of spiritual freedom? ●

PRAYER FOR THE DEAD

(*Continued from page* 18)

passion, O Lord, do we commit all those who died with little faith and few good deeds, those who once believed in thee but have fallen away, those who were blinded to thy glory by our unfaithfulness, and all who have never known thy Gospel. Grant these, when they awaken to thy presence and see thee as thou art, may know the greatness of thy mercy; through Jesus Christ our Lord." ●

About People and Places

n Historic Pen

The pen used to sign the Basis of Union n June 10, 1925, was recently presented to he church by **Roy Belford,** for many years n charge of the Sunday School Periodicals epartment of The United Church Publishng House. Mr. Belford had the pen mounted nd inscribed.

It will be placed in the display cabinet n the entrance hall of the United Church louse.

rust Fund for Parkdale

Parkdale United Church, Ottawa, has eceived a $15,000 trust fund to assist in raining of its young people for full-time or olunteer service to the church. This fund s a bequest of the late Thomas Broad, for many years an elder in that church, who ied in November and left approximately alf of his estate for charitable and religious urposes.

Parkdale also received $10,000 for an ndowment building fund.

In addition to these gifts, Mr. Broad has iven $10,000 to the Missionary and Maintenance Fund and $15,000 to the United Church Ministers' Pension Fund.

Missions in Manitoba

Two Manitoba appointments were made ecently by the Home Missions Board Executive. They are the **Rev. N. Kenneth Campbell, BA,** who will succeed the late Dr. George McMillan, as Superintendent of Home Missions, and the **Rev. Fred J. Douglas, DD,** who will have the new office of Director of Church Extension for the conference as well as executive secretary of the Inner City Council of Winnipeg Presbytery. Both have spent their entire ministry within the Manitoba Conference.

Mr. Campbell is a United College graduate and was ordained in 1944. He has had three pastorates: The Pas, Atlantic Ave. Church, Winnipeg, and Knox, Port Arthur, from which church he will take over his new duties on February 1. Mr. Campbell has been conference secretary for three years and chairman of Superior Presbytery, as well as Home Missions convener.

Mr. Campbell

Dr. Douglas

Dr. Douglas, Manitoba's Citizen of the Year in 1955, is well known for his widespread influence and interests. Ordained in 1940, he was SCM secretary at the University of Manitoba before taking on work in Winnipeg's Inner City areas where he served All People's, then Wayside Mission, Fort William. This was followed by a dynamic ministry at Central Winnipeg Mission, based in St. Andrew's United Church, Winnipeg. Dr. Douglas, a former conference president, has headed church extension efforts in that presbytery and more recently, the United College appeal. He will take over his new duties on March 1.

The Bible in Africa

One million gospels in 69 languages is the 1960 project in which the **British and Foreign Bible Society of Canada** is participating. This campaign was launched to present the claims of Christ to the missions in a transitional Africa. The 150-year-old record of the Christian church in that country is a magnificent one of about 30 million, but there are over 100 million Africans who still worship old tribal gods. This project, which will cost the Bible Society $60,000, will be carried out by the Christian churches in Africa.

Build in Surrey

Built of field stone and cedar and set among tall evergreens of the J. T. Brown Park, the new **Colebrook United Church,** Surrey, B.C., was dedicated last month by the B.C. Conference president, the Rev. J. G. Gorwill, and presbytery chairman, the Rev. R. M. Goodall. The minister, the Rev. Tom R. Haythorne, and four former ministers, assisted.

The church seats 300 and has a new administration wing which connects it with the former church building now reconditioned and in use as the Christian education centre.

Honour China Missionary

A memorial plaque to the late **Dr. William McClure,** former medical missionary to

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China, was unveiled in the East Settlement United Church on the Lachute, Que., East Settlement Pastoral Charge. Dr. McClure was born there 103 years ago.

The plaque of Swedish granite was erected by his family and friends, and was unveiled and dedicated by the Rev. B. B. Brown of Montreal, a former minister. The Rev. Wilson Bridge of Lachute preached the sermon.

M and M up 10%

At December 24, Dr. H. E. D. Ashford reports a 10.4% increase in contributions to the M and M Fund. The total is $5,267,910 as against $4,769,531 last year. Totals by conferences, with last year's figures in brackets, are:

Newfoundland, $62,647 ($56,653); Maritimes, $429,675 ($395,470); Montreal and Ottawa, $525,748 ($491,210); Bay of Quinte $413,108 ($363,182); Toronto, $1,074,823 ($992,622); Hamilton, $784,548 ($713,349); London, $627,324 ($554,502); Manitoba $308,486 ($280,602); Saskatchewan, $294,025 ($264,815); Alberta, $362,352 ($306,557); British Columbia, $341,508 ($313,946); Donations, $43,619 ($36,623); One Dollar Club, $38.

The Cody Lectures

Bishop Lesslie Newbigin, secretary of the International Missionary Council, will give the Cody Memorial Lectures this year. He will preach in St. Paul's Anglican Church, Bloor St. E., Toronto, on Sunday, January 17, at 11 am, and in Bloor St. United Church, Toronto, at 7 pm.

Accidents Take a Toll

The **Rev. George Coulter,** retired minister living in Napanee, Ont., and **Mrs. Coulter** were driving home from visiting friends on Christmas day when their car went out of control on an icy road and struck a tree. Mr. Coulter was killed instantly and his wife died from injuries two days later.

Ethel Margaret, 33, wife of the Rev. Douglas Shanks of Uranium City, Sask., was pinned in an automobile that skidded and sank into Martin Lake, November 2. She died of asphixia from drowning. A graduate of Queen's University, she was the mother of four children, the youngest an infant of six weeks.

The **Rev. Basil Thompson,** Toronto, died December 18. A Victoria University graduate in arts in 1900, he took a gold medal with his Master's degree from Queen's in 1908. He served charges in Ottawa, Winnipeg, London and Kingston, Trinity and Parkdale Churches in Toronto. He was active also in community affairs, and during the First World War served as a chaplain. He retired in 1945. . . **Rev. William Ewing,** Saskatoon, died December 6. Ordained in 1909, his charges were in the British Columbia and Saskatchewan Conferences. He retired in 1950. . . **Rev. George Somers,** Summerside, PEI, died December 9. He was ordained in 1913 and served the Maritime Conference, retiring in 1945. . . **Rev. Harold B. Watt,** Toronto, died December 10, two months after his retirement. He was ordained in 1928 and his charges included Drew, Glanford, Gorrie, Malahide, Ont., and Don Mills, Toronto.

Betty, wife of the Rev. George J. Crabbe, Maple Leaf, Ont., died December 6. . . **Ada Irene,** wife of the Rev. Mervin A. Bury, Oshawa, Ont., died November 28, following a number of years of ill health. In lieu of flowers, friends contributed to the Missionary and Maintenance Fund and the WMS. . . **Katherine,** wife of the late Rev. Fred

iggens, Mahone Bay, N.S., died December . . . **Lucy,** wife of the late Rev. Charles . Whittaker, Vancouver, B.C., died Sepnber 26. . . On December 11, **Sophia,** wife the late Rev. Dr. W. H. Sedgewick, died Toronto. . . **Edna,** wife of the late Rev. . W. Shoup, Toronto, died December 6.

he West is Behind

The older churches of the West need to tch up with the younger, Ceylon's **Rev. . T. Niles** told 200 Friends of the World ouncil of Churches in New York. The neral secretary of the East Asia Conferice went on to state this could be done by ceiving as well as sending missionaries.

Mr. Niles contended that eastern churches ave the advantage because they have always ad missionaries in their midst, men of all nds and cultures as witness and symbol at the Christian faith is not alien to any nd, and so Christianity has been prevented om being too much at home in that lture. He felt that now is the time for sia to send missionaries, "not just one or vo" but in such numbers as to make a real ifference.

end Missionaries to Canada

The Christian church in Japan, struggling recover from the effects of the war, has ot yet felt strongly the missionary challenge. et it has sent a few to serve in other lands, otably Brazil, Bolivia, India, and "that reat overseas mission field, Canada."

Two years ago two Japanese ministers ame to Canada under the United Church oard of Home Missions to be pastors of apanese congregations in Vancouver and Vinnipeg. The third, the Rev. Makio Norisue, now on the high seas, will be working with the Japanese congregation in Toronto.

During the recent Protestant centenary ervices in Japan, one night was given over o foreign missions. The Rev. Ian B. MacLeod writes that the challenge of overeas missions was presented with a power hat gripped all those present and through hem should have a practical effect on the church as a whole.

Young People Buy Motor

Student Jim Hilton had a new 7½ h.p. engine for his boat at Harrington Harbour on the Labrador this past summer. It was bought by the **17 Ottawa Young People's Unions,** of which five are new, through a missions project. Activities included a conference when 35 executive officers met in the Rideau Hill camp to learn the how and why of better programmes and more effective unions. These Ottawa young people held their 23rd annual New Year's dance which was a sell-out. They are proud to provide the only place where Protestant young people can go on New Year's Eve without liquor being served. Plans for 1960 include a drama festival, a movie night and a variety show.

On CBC Radio

The **Rev. N. K. Clifford,** of Augustine United Church, Winnipeg, will broadcast over the CBC Church of the Air, Sunday, January 24, 4.30-5 pm, EST.

Fewer Ministry Candidates

"The number of candidates for the ministry is decreasing rapidly," says Dr. Harold Vaughan, acting secretary of the Board of Colleges and Secondary Schools, "and something must be done about it."

In 1957-8 there were 700 candidates in all years of training, with 186 new candidates; in 1958-9, 703 candidates in all years, with 166 new ones; in 1959-60 there are 640 candidates with 124 new ones. This means a decline of 42 in the number of new candidates as compared with last year and 62 compared with two years ago.

"The decrease has come about through a false attitude of optimism," Dr. Vaughan says. It is the result of a misinterpretation of statements made following the 1957-8 report when the number of candidates was higher than for many years.

The statement was to the effect that this

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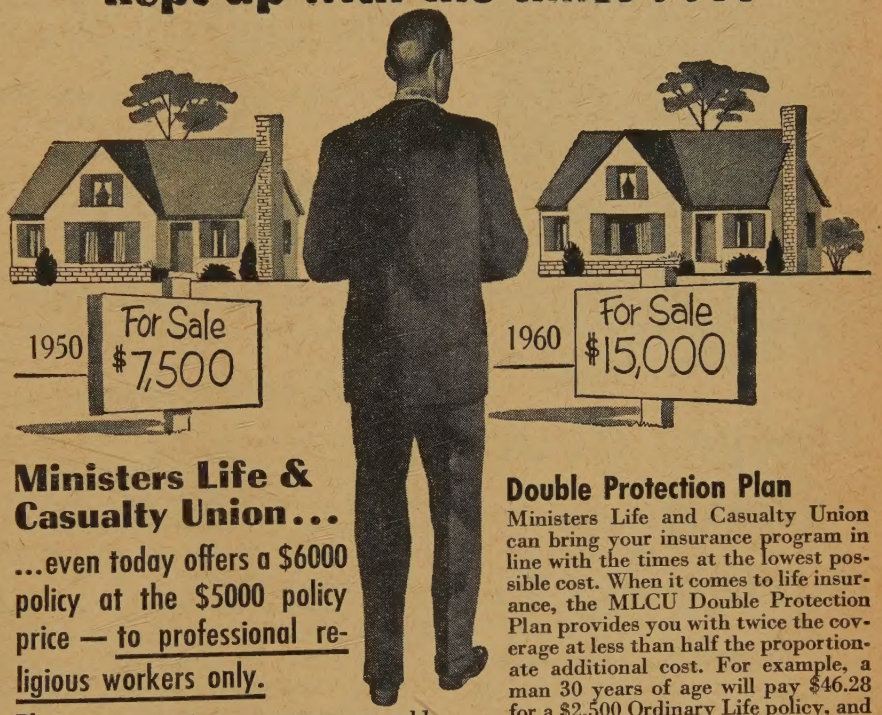

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figure (700) was adequate **providing the current rate of recruiting is maintained** and **that our total situation does not change.** Unfortunately both have changed, with the resulting decrease in the number of candidates.

An Inter-board Committee on Recruiting for Church Vocation has been set up. "It is hoped," says Dr. Vaughan, "that the co-operation of local congregations, ministers, parents and teachers with this body will help to stem the tide of decline with which we are faced."

Reformed Churches Meet

World Alliance President the **Rev. Dr. Ralph W. Lloyd** of Maryville College, Tenn., will head officers and delegates to the North American area of the Alliance of Reformed Churches, meeting in Toronto this month, and will address the conference. Secretary the Rev. Marcel Pradervand of Geneva and the Rev. David H. C. Read, minister of Madison Ave. Presbyterian Church, are speakers.

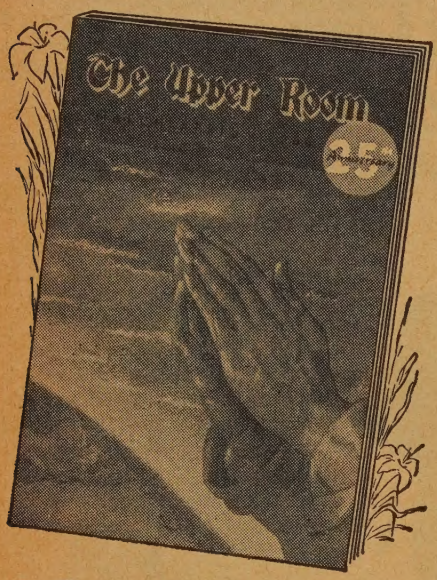
New Gowns for Old

That old choir gown can be of use again. The Montreal firm of D. Milne, tailors and robe makers, is setting up a gown bank. They will take all the old gowns they can get, clean and re-condition them and lend them "free of charge" to new churches who haven't the money to spare to buy gowns for their choir.

If you have gowns to spare, send them to Milnes at 463 St. Catherine St., Montreal 2. They will be put to good use.

In Lone Star State

Dr. Alan Walker, Australian Methodist evangelist, well known in Canada, has accepted an invitation to give the 1960 series of Wilson Lectures at South Western University, Georgetown, Texas, in February.



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Publishing House Notes

Saddlebag Books

WE begin the New Year with two new titles in The Saddlebag Series of religious paperback books. These are written by ministers of The United Church of Canada, out of the life and work of their regular parish ministry.

Rev. Murray B. Jose of St. Paul's Church, Prescott, Ontario, has given us *Meditations at the Lord's Table*—a group of brief Communion addresses which are helpful for individual worshippers before or after attendance at the Sacrament, or for ministers preparing for the service.

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Crime and You by C. W. Topping

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The Book Steward.

REFUGEE MUDDLE

(*Continued from page 7*)

found in Canada, and who are most like to integrate quickly and easily into o society."

This Canada-first policy will comma respect from many quarters. But it is policy to apply in World Refugee Ye when other small countries have done much to help ease the misery of the po people who have been in Europe's cam for so long.

Dr. Leng points out that World Refug Year isn't going to end the problem, but has focussed world attention on it. Fath Mulvihill says that next spring and summ will provide real opportunity to receive a help new people.

We would hope that Mrs. Fairclough someone in her department might prepa a clear-cut statement of policy for t voluntary groups, and the public, so th well-meaning people might express the convictions in co-ordinated, practical wor The misunderstandings which have deve oped should be cleared up, so that we ca get on with a big job. ●

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THE UNITED CHURCH OBSERVER
299 Queen St. West, Toronto 2-B, Ont.

DEATH

MARSHALL—Rev. Charles Merritt Marshall, 92, of 22 Deloraine Avenue, elder of Fairlawn United Church, Toronto, died October 12th. Native of Hamilton district, teacher, law student, he entered the Methodist Christian Ministry, Victoria University, and was ordained 1896. After 40 years' service, Hamilton and Toronto Conferences, he retired 1932. Was a Mason and Oddfellow and is survived by his wife and two daughters.

HELP WANTED

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2A. PULPIT VACANCIES

AMHERSTBURG, Ont., Wesley United Church, vacant June 30, 1960. Inquiries invited by Pastoral Relations Committee. Expansion contemplated, fast growing congregation. Write Arnold Gibb, Chairman, Amherstburg, R.R. 2, Ont.

ANNAN Pastorate, three-point charge, vacant November 15, 1959. Compact charge, good roads, oil-heated manse. Interested ministers please write V. Bassingthwaite, R. R. 1, Owen Sound, Ont.

BELL'S CORNERS (Ont.) United, adjacent to Ottawa, now vacant. Small but rapidly growing community presents real challenge with prospects for large congregation. Salary above minimum, plus car allowance. Provision for manse, or equivalent living accommodation. Please write A. S. Johnson, Box 87, Bell's Corners, Ont.

OLIVER, B.C., Oliver Pastoral Charge requires a minister for June 30th, 1960. Interested ministers write—T. Nichol, Secretary, Pastoral Relations Committee, R.R. 1, Oliver, B.C.

PETERBOROUGH (Ont.) Knox United Church vacant December 31st, 1959. Furnished manse, near excellent schools. Interested ministers write to Mr. A. Pitchford, Recording Steward, 115 Morrow St., Peterborough, Ont.

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RED DEER, Alta., Gaetz Memorial United Church vacant June 30, 1960. One-point charge, new church and hall and new manse. Associate minister already engaged in Christian Education. Ministers interested contact Mrs. O. W. Thorne, 4611—48th Ave., Red Deer, Alta.

SARNIA, Ont., St. Paul's—Since our minister has been called to Ryerson Church, Hamilton, our pulpit becomes vacant as of January 31st, 1960. St. Paul's is an active Church in an expanding chemical area. Interested ministers are invited to contact Mr. F. H. Walker, Chairman, St. Paul's Pastoral Relations Committee, 301 Talfourd Street, Sarnia, Ontario.

SILVERTON (Man.) United Church, Birtle Presbytery; three-point charge, will be vacant June 30, 1960. Furnished manse. Interested ministers contact Mrs. Mervyn Coulter, Silverton, Man.

2A. PULPIT VACANCIES—Continued

UNIQUE challenge for ecumenically minded minister for one-point charge, Terrace Bay Community Church, serving all Protestants in the model town of 1,900 people. Present minister will reach retirement age June 30th, 1960, having served this Church the past twelve years. Furnished modern manse, oil heated, salary well above minimum, main line C.P.R., on Trans-Canada Highway 140 miles east of Lakehead. Interested ministers write to Mr. John Ferrier, Box 118, Terrace Bay, Ontario.

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Dates to Remember

The Heritage Series, CBLT, Sundays 3.30-4.00 p.m. EST. January 17 **A Critical Choice** (Lutheran); January 24 **The Great in Heart** (Salvation Army); January 31 **A Sense of Adventure** (Roman Catholic).

Transfer Committee

Each year a meeting of members of the Transfer Committee from the central conferences has been held in March to consider information concerning pastoral charges and ministers desiring a change in pastoral relations. Information from every conference is before this committee.

It has been suggested that there are ministers who might be desirous of making a change, but who are not prepared to ask officially for a change in pastoral relations. The secretary of the Transfer Committee or the moderator are prepared to receive letters from such ministers. The information will be treated as confidential to the extent desired by the correspondent.

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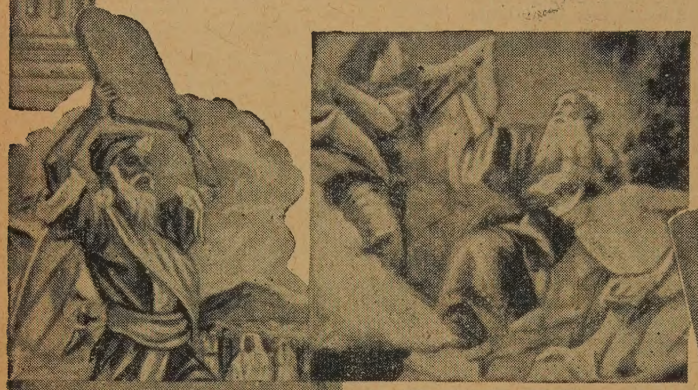

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